

A BRIEF  
ACCOUNT  
OF THE  
Rise and Progress  
Of the People, call'd  
QUAKERS  
IN

Which their *Fundamental* Principle,  
Doctrines, Worship, Ministry and Dis-  
cipline are Plainly Declared, to pre-  
vent the Mistakes and Perversions that  
Ignorance and Prejudice may make to  
abuse the Credulous.

With a Summary Relation of the former Dispen-  
sations of God in the World, by way of  
*Introduction.*

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*As unknown, and yet well known, 2 Cor. 6. 9.*

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The 4th Edition.

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By M. Penn. *W*

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hall Court, in Gracious-street, 1708.





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EPISTLE  
TO THE  
READER:

**R**EADER, *this Following Account of the People called Quakers, &c. was writ in the Fear and Love of God: First as a standing Testimony to that ever Blessed Truth, in the inward Parts, with which God, in my Youthful time, visited my Soul, and for the Sense and Love of which I was made willing, in no ordinary Way, to relinquish the Honours and Interests of the World. Secondly, as a*

## An Epistle to the Reader.

Testimony for that Despised People, that God has in his Great Mercy gathered and united by his own blessed Spirit in the Holy Profession of it; whose Fellowship I value above all Worldly Greatness. Thirdly, in Love and Honour to the Memory of that Worthy Servant of God, G. Fox, the first Instrument thereof, and therefore stiled by me the Great and Blessed Apostle of our Day. As this gave Birth to what is here presented to thy View, in the first Edition of it, by way of Preface to G. F's excellent Journal; so the Consideration of the present usefulness of the following Account of the People called Quakers, (by reason of the unjust Reflections of some Adversaries that once walked under the Profession of Friends) and the Exhortations that conclude it, prevailed with me to consent that it should be republished in a smaller Volume; knowing also full well that Great Books, especially in these days, grow Burthenfome, both

## An Epistle to the Reader.

to the Pockets and Minds of too many;  
and that there are not a few that desire  
(so it be at an easie rate) to be inform'd  
about this People, that have been so  
much every where spoken against:  
But, blessed be the God and Father  
of our Lord Jesus Christ, it is upon  
no worse Grounds than it was said of old  
time, of the Primitive Christians; as  
I hope will appear to every Sober and Con-  
siderate Reader. Our Business after all  
the ill usage we have met with, being the  
Realities of Religion, an effectual  
change before our last and great change:  
That all may come to an Inward, Sen-  
sible and Experimental Knowledge of  
God, through the Convictions and O-  
perations of the Light and Spirit of  
Christ in themselves; the sufficient and  
blessed means given to all, that there-  
by all may come savingly to know the  
only true God and Jesus Christ whom  
he hath sent to Enlighten and Redeem  
the World: Which Knowledge is indeed  
Eternal Life. And that thou Reader,

An Epistle to the Reader.

*mayst obtain it, is the earnest desire of  
him that is ever*

*Thine in so good a Work,*

W. P.

AP. 59

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THE

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T H F

# CONTENTS!

Chap. I.

**C**ontaining a brief Account of divers Dispensations of God in the World, to the time he was pleased to raise this despised People called Quakers.

Chap. II.

Of the Rise of this People, their Fundamental Principle and Doctrine, and Practice in Twelve Points resulting from it; their Progress and Sufferings: An Expostulation with England thereupon.

## The Contents.

### Chap. III.

*Of the Qualification of their Ministry. Eleven Marks that it is Christian.*

### Chap. IV.

*Of the Discipline and Practice of this People as a Religious Society. The Power, Church they own and exercise, and that which they reject and Condemn; With the Method of their Proceedings against Erring and Disordering Person.*

### Chap. V.

*Of the first Instrument or Person by whom God was pleased to gather this People into the way they profess. His Name G. Fox; his many excellent Qualifications; showing a Divine, and not a Humane Power to have been their Original in him. His Troubles and Sufferings both from without and within. His End and Triumph at it.*

### Chap. VI.



## The Contents.

### Chap. VI.

*Containing Five several Exhortations. First General, reminding this People of their Primitive Integrity and Simplicity. Secondly in Particular, to the Ministry. Thirdly to the Young Convinced. Fourthly to the Children of Friends. Fifthly to those that are yet Strangers to this People and Way, to whom this Book, and that it was Preface to in its former Edition, may come. All the several Exhortations accommodated to their several States and Conditions; that all may answer the end of God's Love to them, viz. God's Glory, and their own Salvation.*



7 AP 59

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Brief Account, &c.

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C H A P. I.

*Containing a brief Account of divers Dispensations of God in the World, to the time he was pleased to raise this Despised People, call'd Quakers.*

**D**IVERS have been the *Dispensations* of God since the Creation of the World unto the Sons of Men; But the Great End of all of them has been the *Renown* of his

*his own Excellent Name in the Creation and Restoration of Man: Man, the Emblem of himself, as a God on Earth, and the Glory of all his Works. The World began with Innocency: All was then good that the good God had made: And as he blessed the Works of his Hands, so their Natures and Harmony magnified Him their Creator. Then the Morning Stars Sang together for Joy, and all parts of his Works said Amen to his Law. Not a Jarr in the whole Frame; but Man in Paradise, the Beasts in the Field, the Fowl in the Air, the Fish in the Sea, the Lights in the Heavens, the Fruits of the Earth; yea, the Air, the Earth, the Water and Fire Worshipped, praised and exalted his Power, Wisdom and Goodness. O Holy Sabbath, O Holy Day to the Lord!*

*But this Happy State lasted not long: For Man, the Crown and Glory of the whole, being tempted*

*to*

to aspire *above* his place, unhappily yielded against Command and Duty, as well as Interest and Felicity, and so fell below it; lost the Divine Image, the Wisdom, Power and Purity he was made in. By which, being no longer fit for Paradise, he was expelled that Garden of God, his proper Dwelling and Residence, and was driven out, as a poor *Vagabond*, from the presence of the Lord, to wander in the Earth, the Habitation of Beasts.

Yet God that made him had pity on him; for he seeing Man was deceived, and that it was not of *Malice*, or an *Original Presumption* in him, but through the subtilty of the Serpent (who had first fallen from his own State, and by the Meditation of the Woman, Man's own Nature and Companion, whom the Serpent had first deluded) in his infinite Goodness and Wisdom found out a way to Repair the Breach, Recover the  
Loss,

Loss, and Restore fallen Man again by a *Nobler and more Excellent* Adam, promised to be born of a Woman; that as by means of a Woman the Evil One had prevailed upon Man, by a Woman also He should come into the World, who would prevail against him and *bruise his Head*, and deliver Man from his Power: And which, in a signal manner, by the Dispensation of the Son of God in the Flesh, in the fulness of Time, was *Personally and Fully* accomplished by him, and in him, as Man's *Saviour and Redeemer*.

But his Power was not limited, in the Manifestation of it, to that time; for both before and since his blessed Manifestation in the Flesh, he has been the *Light and Life the Rock and Strength* of all that ever feared God: Was present with them in their Temptations, followed them in their Travels and Afflictions, and supported and carried them through  
and

and over the difficulties that have attended them in their Earthly Pilgrimage. By this *Abel's* Heart excelled *Cain's*, and *Seth* obtained the Preheminence, and *Enoch* walked with God. It was this that *strove* with the Old World, and which they rebelled against, and which sanctified and instructed *Noah* to Salvation.

But the outward Dispensation that followed the benighted state of Man, after his Fall, especially among the *Patriarchs*, was generally that of *Angels*; as the Scriptures of the Old Testament do in many places express, as to *Abraham*, *Jacob*, &c. The next was that of the Law by *Moses*, which was also delivered by *Angels*, as the Apostle tells us. This Dispensation was much outward, and suited to a low and servile State; called therefore by the Apostle *Paul*, that of a *School-Master*, which was to point out and prepare that People to look and long for the *Messiah*, who would deliver



liver them from the servitude of a Ceremonious and imperfect Dispensation, by knowing the *Realities* of those Mysterious Representations in themselves, In this time the Law was written on *Stone*, the Temple built with *Hands*, attended with an Outward *Priesthood* and *External* Rites and Ceremonies, that were *Shadows of the Good Things that were to come*, and were only to serve till the *Son* came, or the more excellent and general Manifestation of Christ, to whom was the Promise, and to all Men only in him, in whom it was *yea* and *Amen*, even Life from Death, *Immortality* and *Eternal Life*.

This the *Prophets* foresaw ; and comforted the believing Jews in the certainty of it ; which was the *Top* of the *Mosaical* Dispensation, and which ended in *John's* Ministry, the forerunner of the *Messiah*, as *John's* was finished in him, the *Fulness* of all. And then God, that at sundry  
Times,



Times, and in divers Manners had spoken to the Fathers by his Servants the Prophets, Spoke to Men by his *Son Christ Jesus, Who is Heir of all things*; being the *Gospel-day*, which is the Dispensation of *Sonship*; bringing in thereby a nearer Testament and a better Hope; even the *Beginning of the Glory of the latter days*, and of the *Restitution of all things*—yea, the *Restoration of the Kingdom unto Israel*.

Now the Spirit that was sparingly communicated in former Dispensations, began to be *poured forth upon all Flesh*, according to the Prophet Joel, and the *Light that shined in Darkness*, or *buriedly before*, the most gracious God caused to *Shine out of Darkness*, and the *Day* began to arise in the Hearts of Believers giving unto them the Knowledge of God in the Face (or Appearance) of his Son Christ Jesus.

Now

Now the *Poor in Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirsty after Righteousness*, the *Peacemakers*, the *Pure in Heart*, the *Merciful* and *Persecuted*, came more especially in Remembrance before the Lord, and were sought out and blessed by *Israel's True Shepherd*. Old *Jerusalem* with her Children grew out of date, and the *New Jerusalem* into Reality, the *Mother* of the *Sons of the Gospel-Day*. Wherefore no more at *Old Jerusalem*, nor at the *Mountain of Sion*, will God be Worshipped above other places; for, behold, he is, by his own Son, declared and preached of his Spirit, and that he will be known as such, and worshipped in the Spirit and in the Truth! He will now come nearer than of old times, and he will write his Law in the inward parts, and put his Fear and Spirit in the inward parts, according to his promise. Then *Signs*, *Types* and *Shadows* flew away, the Day having discovered

covered their Insufficiency in not reaching to the *inside of the Cup*, to the *cleansing of the Conscience*; and all Elementary Services were expired in and by him that is the Substance of all.

And to this Great and Blessed End of the Dispensation of the Son of God, did the *Apostles* Testifie, whom he hath chosen and anointed by his Spirit, to *take the Jews* from their *Prejudice and Superstition*, and the *Gentiles* from their *Vanity and Idolatry*, to *Christ's Light and Spirit* that shined in them; that they might be *quicken'd from the Sins and Trespases* in which they were Dead, to serve the Living God in the *Newness of the Spirit of Life*, and walk as *Children of the Light*, and of the *Day*, even the *Day of Holiness*: For *such put on Christ*, the *Light of the World*, and *make* *Provision for the Flesh* to fulfil the *Last thereof*. So that the *Light, Spirit and Grace* that comes by

by Christ, and appear in Man, were that *divine Principle* the Apostles ministred from, and turned Peoples Minds unto, and in which they gathered and built up the Churches of Christ in their Day. For which cause they advise them *not to quench the Spirit, but to wait for the Spirit, and Speak by the Spirit, and Pray by the Spirit, and Walk in the Spirit* too, as that which approved them, the truly begotten Children of God; *Born not of Flesh and Blood, or of the Will of Man, but of the Will of God*; by doing *his Will*, and denying their own; by drinking of *Christ's Cup*, and being baptized with *his Baptism* of Self-denial; the Way and Path that all the Heirs of Life have ever used to Blessedness. But alas! even in the Apostles Days, those bright Stars of the *first Magnitude* of the Gospel-Light, some Clouds, foretelling an Eclipse of this Primitive Glory, began to appear, and several of them gave  
early

early Caution of it to the Christians of their time, that even then there was, and yet would be more and more, a *falling away* from the Power of Godliness, and the Purity of that spiritual Dispensation, by such as sought to make a *fair shew in the Flesh*, but with whom the offence of the Cross *ceased*. Yet with this comfortable Conclusion, that they saw beyond it a more glorious Time than ever to the true Church. Their sight was true, and what they foretold to the Churches, gathered by them in the Name and Power of Jesus, came to pass: For Christians degenerated apace into outwards, as *Days and Meats*, and divers other Ceremonies. And which was worse, they fell into *Strife and Contention* about them; *Separating* one from another, then *Envying*, and, as they had Power, *Persecuting* one another, to the shame and scandal of their common Christianity, and grievous stumbling and offence of

of the *Heathen*; among whom the Lord had so long and so marvellously preserved them. And having got at last the *Worldly Power* into their Hands, by Kings and Emperors embracing the *Christian Profession*, they changed, what they could, the *Kingdom of Christ*, *which is not of this World*, into a *Worldly Kingdom*; or at least stiled the *Worldly Kingdom* that was in their Hands the *Kingdom of Christ*, and so they became *Worldly*, and not true *Christians*. Then *Humane Inventions* and *Novelties*, both in *Doctrine* and *Worship*, crouded fast into the Church; a Door being opened thereunto, by the *Grossness* and *Carnality* that appeared then among the generality of *Christians*, who had long since left the *Guidance* of God's meek and heavenly Spirit, and given themselves up to *Superstition*, *Will-worship*, and *Voluntary Humility*. And as *Superstition* is *Blind* so is *Heady* and *Furious*; for all must stoop to its blind and bound-



boundless Zeal or *Perish* by it: *In the Name of the Spirit*, persecuting the very appearance of the Spirit of God in others, and opposing that in others which they resisted in themselves, *viz. the Light, Grace and Spirit of the Lord Jesus Christ*; But always under the Notion of *Innovation, Heresie, Schism*, or some such plausible Name. Though Christianity allows of no Name or Pretence whatever, for persecuting of any Man for Matters of meer Religion, being in its very Nature, *Meek, Gentle and Forbearing*; and consisting of *Faith, Hope and Charity*, which no Persecutor can have whilst he remains a Persecutor; in that a Man cannot believe well, or hope well, or have a Charitable or Tender Regard to another, whilst he would violate his Mind, or persecute his Body for matters of *Faith or Worship* towards his God.

Thus the *False Church* sprang up, and mounted the *Chair*. But though  
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she lost her *Nature*, she would needs keep her good Name of the *Lamb's-bride*, the *True Church* and *Mother* of the Faithful: Constraining all to receive her Mark, either in their Forehead, or Right Hand; that is, publicly, or privately. But Indeed and in Truth she was *Mystery Babylon*, the *Mother of Harlots*, Mother of those that, with all their show and outside of Religion, were adulterated and gone from the Spirit, Nature and Life of Christ, and grown *Vain*, *Worldly*, *Ambitious*, *Covetous*, *Cruel*, &c. which are the Fruits of the Flesh, and not of the Spirit.

Now it was that the *True Church* fled into the Wilderness, that is, from Superstition and Violence, to a *Retired*, *Solitary*, and *Lonely State*; hidden, and as it were, *out of Sight of Men*, though not out of the World. Which shows that her wanted *Visibility* was not *Essential* to the being of a *True Church* in the Judgment of the

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the Holy Ghost; she being as true a Church in the Wilderness, *tho' not as Visible and Lustrious*, as when she was in her former Splendor of Profession. In this State many Attempts She made to return, but the Waters were yet too High, and her way blocked up, and many of her excellent Children, in several Nations and Centuries, fell by the Cruelty of Superstition, because they would not fall from their *Faithfulness* to the Truth.

The last Age did set some steps towards it, both as to Doctrine, Worship and Practice. But Practice quickly failed; for Wickedness *flowing* in a little time, as well among the Professors of the Reformation as those they reformed from; so that by the Fruits of Conversation they were not to be distinguished. And the Children of the Reformers, if not the Reformers themselves, betook themselves, very early, to *Earthly Policy* and *Power*, to uphold and carry on their

Reformation that had been begun with *Spiritual* Weapons; which I have often thought, has been one of the greatest Reasons the Reformation made no better Progress, as to the *Life and Soul* of Religion. For whilst the Reformers were Lowly and Spiritually Minded, and trusted in God, and lookt to Him, and lived in his Fear, and consulted not with Flesh and Blood, nor sought Deliverance in their own way, there were daily added to the Church such as one might reasonably say should be saved: For they were not so careful to be safe from Persecution, as to be Faithful and Inoffensive under it: Being more concerned to spread the Truth by their Faith and Patience in *Tribulation*, than to get the Worldly Power out of their Hands that inflicted those Sufferings upon them: And it will be well if the Lord suffer them not to fall, by the very same way they took to stand.

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In Doctrine they were in some things short; in other things, to avoid one extream, they run into another: And for Worship, there was for the generality, more of Man in it than of God. They owned the Spirit, Inspiration and Revelation indeed, and grounded their Separation and Reformation upon the *Sense* and *Understanding* they received from it, in the Reading of the Scriptures of Truth. And this was their Plea, **The Scripture is the Text, the Spirit the Interpreter, and that to every own for himself.** But yet there was too much of humane Invention, Tradition and Art, that remained both in Praying and Preaching; and of worldly Authority and worldly Greatness in their Ministers; especially in *this Kingdom, Sweden, Denmark, and some parts of Germany.* God was therefore pleased in *England* to shift us from Vessel to Vessel: And the next remove *humbled* the Ministry

try, so that they were more *Strict* in Preaching, *Devout* in Praying, and *Zealous* for keeping the Lord's Day, and *Catechizing* of Children and Servants, and *Repeating* at Home in their Families what they had heard in publick. But even as these grew into Power, they were not only for *Whipping* some out, but others into, the Temple: And they appeared *Rigid in their Spirits*, rather than Severe in their Lives, and more for a *Party* than for Piety: Which brought forth another People, that were yet more retired and select,

They would not communicate at Large, or in Common with others; but formed Churches among themselves of such as could give some Account of their Conversion; at least, of very promising experiences of the Work of God's Grace upon their Hearts; and under mutual Agreements and Covenants of Fellowship, they kept together. These People

People were somewhat of a *Softer* Temper, and seemed to recommend Religion by the Charms of its *Love, Mercy and Goodness*, rather than by the Terrors of its *Judgments and Punishments*; by which the former Party would have awed People into Religion.

They also allowed *greater Liberty* to Prophecy than those before them; for they admitted *any Member* to speak or Pray, as well as their *Pastor*, whom they always Chose, and not the Civil Magistrate. If such found any thing pressing upon them to either Duty, even *without the Distinction* of Clergy or Laity, Persons of *any Trade* had their Liberty, be it never so Low and Mechanical. But alas! even these People suffered great Loss: For tasting of *Worldly Empire*, and the Favour of *Princes*, and the *Gain* that ensued, they degenerated but too much. For though they had *cried down* National Churches and Ministry, and Maintenance.



nance too; some of them, when it was their own turn to be Tryed, *fell* under the Weight of Worldy Honour and Advantage, got into profitable Parsonages too much, and *out-lived* and *contradicted* their own Principles: And, which was yet worse, turned, some of them, *absolute Persecutors* of other Men for God's Sake, that but so lately came themselves out of the Furnace; which drove many a step farther, and that was into the Water: *Another Baptism*, as believing they were not *Scripturally* Baptized; and hoping to find that *Presence* and *Power* of God in submitting to this *Watery* Ordinance, which they desired and wanted.

These People also made Profession of Neglecting, if not Renouncing and Censuring, not only the Necessity, but Use of all Humane Learning, as to the Ministry; and all other Qualifications to it, besides the *Helps* and *Gifts* of the *Spirit* of God, and those



those natural and common to Men. And for a time they seemed like *John of Old*, a Burning and a Shining Light to other Societies.

They were very *Diligent*, *Plain* and *Serious*; strong in Scripture; and bold in Profession; bearing much Reproach and Contradiction. But that which others *fell by*, proved their *Snare*. For worldly Power spoiled them too; who had enough of it to try them what they would do if they had had more: And they *rested also too much* upon their Watry Dispensation, instead of passing on more fully to that of the *Fire* and *Holy Ghost*, which was his Baptism, who came with a *Fan in his Hand*, that he might *thoroughly* (and not in part only) *purge his Floor*, and take away the *Dross* and the *Tin* of his People, and make a *Man finer than Gold*. Withal, they grew *High*, *Rough* and *Self-righteous*; opposing further Attainment: Too much forgetting the Day of their *Infancy*.

fancy and Littleness, which gave them something of a real Beauty; in so much that many left them, and all visible Churches and Societies, and Wandred up and down, as *Sheep without a Shepherd*, and as *Doves without their Mates*; seeking their Beloved but could not find Him (as their Souls desired to know Him) whom their Souls loved above their chiefest Joy.

These People were called *Seekers* by some, and the *Family of Love* by others; because, as they came to the knowledge of one another, they sometimes met together, not formally to Pray or Preach at appointed Times or Places, in their own Wills, as in Times past they were accustomed to do; but waited together in *Silence*, and as any thing rose in any one of their Minds that they thought Savoured of a *Divine Spring*, they sometimes Spoke. But so it was that some of them not keeping in Humility

mility and in the *Fear of God*, after the Abundance of Revelation, were exalted *above Measure*; and for want of staying their Minds in an humble Dependance upon him that opened their Understandings to see *great things in his Law*, they run out in their own Imaginations, and mixing them with those Divine Openings, brought forth a *Monstrous Birth*, to the Scandal of those that feared God, and waited daily in the Temple, not made with Hands, for the Consolation of *Israel*; the Jew *inward*, and Circumcision in *Spirit*.

This People obtained the Name of *Ranters* from their extravagant Discourses and Practices. For they interpreted Christ's fulfilling of the Law for us, to be a *discharging* of us from any Obligation and Duty the Law required of us, instead of the Condemnation of the Law for Sins past, upon Faith and Repentance; And that *now* it was no Sin to do that

which *before* it was a Sin to commit; the slavish Fear of the Law being taken off by Christ, and all things good that Man did, if he did but do them with the Mind and Perswasion that it was so. Insomuch that divers fell into Gross and Enormous Practices; pretending in excuse thereof, that they could, *without Evil*, commit the same Act which was Sin in another to do; thereby distinguishing between the *Action* and the *Evil* of it, by the *Direction* of the Mind, and Intention in the doing of it. Which was to make Sin superabound by the *aboundings* of *Grace*, and to turn from the Grace of God into *Wantonness*; a securer way of Sinning than before: As if Christ came not to save us *from* our Sins, but *in* our Sins; not to take away Sin, but that we might Sin *more freely* at his Cost, and with less Danger to our selves. I say, this enlured divers, and brought them  
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to an utter and lamentable Loss as  
to their Eternal State; and they  
grew very troublesome to the bet-  
ter sort of People, and furnished the  
Looser with an occasion to Pro-  
phane.

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C H A P.

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## C H A P. II.

*Of the Rise of this People, their  
Fundamental Principle, and  
Doctrine, and Practice, in  
Twelve Points resulting from  
it: Their Progress and Suf-  
ferings; An Exposition  
with England thereupon.*

**I**T was about that very time, as you  
may see in G. F's Annals, that  
the Eternal, Wise, and Good God  
was pleased, in his Infinite Love to  
Honour and Visit this benighted and  
bewildred Nation with his Glorious  
Day-spring from on High; yea, with a  
most sure and certain sound of the  
Word of Light and Life, through  
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the Testimony of a *Chosen Vessel*, to an effectual and blessed purpose, can many thousands say, Glory be to the Name of the *Lord* for ever.

For as it reached the Conscience, and broke the Heart, and brought many to a Sense and Search, so that which People had been vainly seeking Without, with much Pains and Cost, they by this Ministry, found Within, where it was they wanted what they sought for, *viz. The right way to Peace with God*. For they were directed to the Light of Jesus Christ *within them*, as the Seed and Leaven of the Kingdom of God; Near All, because in All, and God's Talent to All. A Faithful and True Witness, and Just Monitor *in every Bosom*. The Gift and Grace of God to Life and Salvation, that appears to All, though few regard it. This the Traditional Christian, conceited of himself, and strong in his own Will and Righteousness and, overcome with *blind Zeal* and

and *Passion*, either despised as a *Low* and *Common* thing, or opposed as a *Novelty*, under many *hard* Names, and *opprobrious* Terms, denying in his ignorant and angry Mind, any *fresh* Manifestation of God's Power and Spirit in Man, in these days, though never more needed to make true Christians. Not unlike those *Jews* of Old, that rejected the Son of God, at the very same time that they blindly professed to wait for the Messiah to come; because, alas, he appeared not among them according to their Carnal Mind and Expectation.

This brought forth many abusive Books, which filled the greater sort with *Envy*, and lesser with *Rage*; and made the way and progress of this blessed Testimony *Straight* and *Narrow* indeed to those that received it. However, God owned *his* own Work, and this Testimony did effectually Reach, Gather, Comfort and Establish the *Weary* and *Heavy Laden*.

*Laden, the Hungry, and Thirsty, the Poor and Needy, the Mournful and Sick of many Maladies, that had spent all upon Physitians of no Value, and waited for Relief from Heaven; Help only from above: Seeing, upon a serious Trial of all things, nothing else would do but Christ Himself; the Light of his Countenance, a Touch of his Garment, and Help from his Hand; who cured the poor Woman's Issue, raised the Centurian's Servant, the Widows Son, the Ruler's Daughter, and Peter's Mother: And like Her, they no sooner felt his Power and Efficacy upon their Souls, but they gave up to obey him in a Testimony to his Power; and that with resigned Wills and faithful Hearts, through all Mockings, Contradictions, Confiscations, Beatings, Prisons, and many other Jeopardies that attended them for his Blessed Name's Sake.*

And truly they were very many, and very Great; so that in all Hu-  
mane

mane Probability they must have been swallowed up *Quick* of the Proud and Boisterous Waves that swelled and beat against them, but that the God of all their tender Mercies was with them in his Glorious Authority; so that the Hills often *Flew*, and the Mountains *Melted* before the Power that filled them; working mightily for them, as well as in them, one ever following the other. By which they saw plainly, to their exceeding great Confirmation and Comfort, that *all things* were possible with him with whom they had to do. And that the more that which God required seemed to cross Man's Wisdom, and expose them to Man's Wrath, the more God appeared to help and carry them through all to his Glory.

Insomuch that, if ever any People could say in Truth, *Thou art our Sun and our Shield, our Rock and Sanctuary; and by thee we have leaped over a Wall,*

*a Wall, and by thee we have run through a Troop, and by thee we have put the Armies of the Aliens to flight, these People had Right to say it. And as God had delivered their Souls of the wearisome Burthens of Sin and Vanity, and enriched their Poverty of Spirit, and satisfied their great Hunger and Thirst after Eternal Righteousness, and filled them with the Good Things of his own House, and made them Stewards of his Manifolde Gifts; so they went forth to all Quarters of these Nations, to declare to the Inhabitants thereof, what God had done for them; what they had found, and where and how they had found it, viz. The way to Peace with God: Inviting all to come, and see, and taste, for themselves, the Truth of what they Declared unto them.*

And as their Testimony was to the Principle of God in Man, the Precious Pearl and Leaven of the Kingdom, as the only blessed Means appointed of God,

God, to Quicken, Convince and Sanctifie Man; so they opened to them what it was in it self, and what it was given to them for: *How* they might know it from their own Spirit, and that of the Subtil Appearance of the Evil One: And what it would do for all those whose Minds should be turned off from the Vanity of the World, and its Lifeless Ways and Teachers, and adhere to his Blessed Light in themselves, which discovers and condemns Sin in all its appearances, and shows *how* to overcome it, if minded and obeyed in its holy Manifestations and Convictions: Giving Power to such to *Avoid* and *Resist* those things that do not please God, and to grow *strong* in Love, Faith, and Good Works. That so Man, whom Sin hath made as a *Wilderness*, over-run with Briars and Thorns, might become as the *Garden* of God, cultivated by his divine Power, and replenish'd with the most Virtuous and Beau-



Beautiful Plants of of God's *own Right Hand Planting*, to his Eternal Praise.

But these Experimental Preachers of Glad Tydings of God's Truth and Kingdom, could not run when they Lift, or Pray or Preach when they Pleased, *But as Christ their Redeemer prepared and moved them by his own Blessed Spirit*, for which they waited in their Services and Meetings, and Spoke *as that gave them Utterance*; and which was as those having Authority, and not like the Dreaming, Dry and Formal Pharisees. And so it plainly appeared to the serious Mind-ed, whose Spiritual Eye the Lord Jesus had in any measure opened: So that to one was given the Word of *Exhortation*, to another the Word of *Reproof*, to another the Word of *Consolation*, and all by the same Spirit, and in the good Order thereof, to the Convincing and Edifying of many.

And truly they waxed Strong and Bold

Bold through Faithfulness; and by the Power and Spirit of the Lord Jesus became very Fruitful; thousands in a short time, being turned to the Truth in the inward parts, through their Testimony, in *Ministry* and *Sufferings*: Insomuch as in most Countries, and many of the considerable Towns of *England*, Meetings were settled, and daily there were added such as should be saved. For they were *Diligent* to *Plant* and to *Water*, and the Lord blessed their Labours with an *Exceeding* great *Increase*; notwithstanding all the Opposition made to their blessed Progress, by *false Rumors*, *Calumnies* and *bitter Persecutions*; not only from the *Powers* of the Earth, but from every one that lifted to injure and abuse them: So that they seemed indeed to be as *poor Sheep appointed to the Slaughter*, and as a *People killed all the Day long*.

It were fitter for a *Volume* than a *Preface*, but so much as to repeat  
the

the *Contents* of their cruel Sufferings from *Professors* as well as from *Prophane*, and from *Magistrates* as well as the *Rabble*: That it may be said of this abused and despised People, they went forth *Weeping* and sowed in *Tears*, bearing Testimony to the *Precious Seed*, even the *Seed of the Kingdom*, which stands not in *Words*; the Finest the Highest that Man's Wit can use, but in *Power*: The Power of Christ Jesus, to whom God the Father hath given *all Power* in Heaven and in Earth, that he might rule *Angels* above, and Men below. Who impow'ed them, and their Work witnesseth, by the many that were *turned*, through their Ministry, from *Darkness* to the *Light*, and out of the *Broad* into the *Narrow Way* of Life and Peace; bringing People to a Weighty, Serious and God-like Conversation; the *Practice* of that Doctrine which they Taught.

And as without this Secret Divine  
Power

Power there is no Quickening and Regenerating of dead Souls, so the want of this *Generating* and *Begetting* Power and Life, is the Cause of the little Fruit that the many Ministries that have been and are in the World, bring forth. O that both Ministers and People were sensible of this! My Soul is often troubled for them, and Sorrow and Mourning Compass me about for their Sakes. O that they were wise! O that they would consider, and lay to Heart the things that truly and substantially make for their lasting Peace!

Two things are to be considered, the *Doctrine* they Taught, and the *Example* they led among all People. I have already touch'd upon their *Fundamental* Principle, which is as the *Corner-stone* of their Fabrick: And indeed, to speak eminently and properly, their *Characteristick*, or main distinguishing Point or Principle, viz. the *Light of Christ within*, as God's Gift for

for Man's Salvation. This I say, is as the *Root* of the goodly Tree of Doctrines that grew and branched out from it, which I shall now mention in their Natural and Experimental Order.

First, *Repentance from dead Works to serve the living God.* Which comprehends three Operations. First, a *Sight of Sin.* Secondly, *A Sense and Godly Sorrow for Sin.* Thirdly, *An Amendment for the time to come.* This was the Repentance they preached and pressed, and a Natural Result from the Principle they turned all People unto. For of Light came *Sight*; and of *Sight* came *Sense and Sorrow*; and of *Sense and Sorrow*, came *Amendment of Life.* Which Doctrine of Repentance leads to *Justification*; that is, *Forgiveness of the Sins that are past, through Christ the alone Propitiation, and the Sanctification or Purgation of the Soul, from the defiling Nature and Habits of Sin, Present by the Spirit*

Spirit of Christ in the Soul. Which is Justification in the *compleat* Sense of that Word: Comprehending both Justification from the *Guilt* of the Sins that are past, as if they had never been committed, through the Love and Mercy of God in Christ Jesus; and the Creatures being made *inwardly* just through the *Cleansing* and *Sanctifying* Power and Spirit of Christ revealed in the Soul; which is commonly called *Sanctification*. But that none can come to know Christ to be their Sacrifice that Reject him as their Sanctifier. The End of his coming being to save his People from the *Nature* and *Defilement*, as well as *Guilt* of Sin; and that therefore those that resist his Light and Spirit, make his coming an offering of none effect to them.

From hence sprang a *Second* Doctrine they were led to declare, as the *Mark of the Price of the High Calling* to all true Christians, viz. *Perfection from Sin,*



*Sin*, according to the Scriptures of Truth; which testify it to be the *End* of *Christ's* coming, and the *Nature* of his Kingdom, and for which his Spirit was and is given, *viz.* to be *Perfect* as our *Heavenly Father* is *Perfect*, and *Holy* because *God* is *Holy*. And this the Apostles laboured for, *That the Christians should be Sanctified & brought out in Body, Soul and Spirit*. But they never held a Perfection in *Wisdom* and *Glory* in this Life, or from *Natural Infirmities*, or *Death*, as some have, with a weak or ill mind, imagined and insinuated against them.

This they called a *Redeemed State*, *Regeneration*, or the *New Birth*: Teaching every where according to their *Foundation*, that without this Work were known, there was no inheriting the Kingdom of God.

*Thirdly*, This leads to an Acknowledgment of *Eternal Rewards* and *Punishments*, as they have good Reason; for else, of all People, certainly they must

must be the *most miserable*; Who, for above *Forty* Years, have been exceeding great Sufferers for their Profession; and, in some Cases, treated *worse* than the *worst* of Men; yea, as the *Refuse* and *Off-scouring* of all things.

This was the *Purport* of their Doctrine and Ministry; which for the most part, is what other Professors of Christianity pretend to hold in Words and Forms, but not in the Power of Godliness; which generally speaking, has been long lost by Mens departing from that *Principle* and *Seed of Life* that is in Man, and which Man has not regarded, but lost the Sense of; and in and by which he can *only* be quickened in his Mind to serve the Living God in *Newness* of Life. For as the Life of Religion was lost, and the generality lived and Worshiped God after their *own* Wills, and not after the Will of God, nor the Mind of Christ, which stood in the Works and Fruits of the *Holy Spirit*;

rit, so that which they press, was not Notion, but *Experience*; no Formality, but *Godliness*; as being sensible in themselves, through the Work of God's Righteous Judgments, that *without Holiness no Man should ever see the Lord*, with Comfort.

Besides these General Doctrines, as the larger Branches, there sprang forth several *particular* Doctrines, that did *exemplifie* and *farther explain* the Truth and Efficacy of the General Doctrine before observed, in their Lives and Examples. As,

I. *Communion and loving one another*. This is a noted Mark in the Mouth of all sorts of People concerning them. *They will meet, They will help and stick one to another*. Whence it is common to hear some say, *Look how the Quakers love and take care of one another*. Others, less Moderate, will say; *The Quakers love none but themselves*: And if loving one another, and having an *Intimate Communion* in Religion,

ligion, and *constant Care* to meet to Worship God, and help one another, be any Mark of Primitive Christianity, they had it, blessed be the Lord, in an ample manner.

II. *To love Enemies.* This they both Taught and Practised. For they did not only refuse to be revenged for Injuries done them, and condemned it as of an Unchristian Spirit, but they did *freely forgive*; yea, *Help and Relieve* those that had been Cruel to them, when it was in their Power to have been even with them: Of which many and singular Instances might be given: Endeavouring, through Faith and Patience, to overcome all Injustice and Oppression, and Preaching this Doctrine as *Christian* for others to follow.

III. Another was, *The Sufficiency of Truth speaking*, according to Christ's own Form of sound Words, of *Yea, Yea, and Nay, Nay*, among Christians, without Swearing; both from Christ's  
express

express Prohibition to Swear at all, Mat. 5. and for that they being under the Tye and Bond of Truth in themselves, there was no necessity for an Oath; and it would be a *Reproach* to their Christian Veracity to assure their *Truth* by such an Extraordinary way of Speaking; simple and uncompounded Answers, as *Tea* and *Nay*, (without Asseverations, Attestations, or Supernatural Vouchers) being most suitable to Evangelical Righteousness. But offering at the same time to be punished to the full, for False-speaking, as others for Perjury, if ever Guilty of it: And hereby they exclude with all True, all False and *Prophane Swearing*; for which the Land did and doth *Mourn*, and the great God was and is not a little offended with it.

IV, *Not Fighting but Suffering*, is another Testimony peculiar to this People: They affirm that Christianity teacheth People To *beat their*

*Swords into Plough-Shears, and their Spears into Pruning-Hooks, and to learn War no more, that so the Wolf may lie down with the Lamb, and the Lion with the Calf, and nothing that destroys be entertained in the Hearts of People : Exhorting them to employ their Zeal against Sin, and turn their Anger against Satan, and no longer war one against another ; because all Wars and Fightings come of Mens own Hearts Lusts, according to the Apostle James, and not of the Meek Spirit of Christ Jesus, who is Captain of another Warfare, and which is carried on with other Weapons. Thus as Truth speaking succeeded Swearing, so Faith and Patience succeeded Fighting, in the Doctrine and Practice of this People. Nor ought they for this to be obnoxious to Civil Government, since if they cannot Fight for it, neither can they fight against it ; which is no mean Security to any State. Nor is it reasonable that People should be blamed for*



for not doing more for others than they can do for themselves. And, Christianity set aside, if the Costs and Fruits of War were well considered, Peace, with all its Inconveniencies, is generally Preferable. But tho' they were not for Fighting, they were for *submitting* to Government; and that, *not only for Fear, but for Conscience-sake*; where Government doth not interfere with Conscience: Believing it to be an Ordinance of God, and where it is justly admistered, a great Benefit to Mankind. Tho' it has been their Lot, through *blind* Zeal in some, and Interest in others, to have felt the *Strokes* of it with greater Weight and Rigour than any other Perswasion in this Age; whilst they of all others, Religion set aside, have given the Civil Magistrate the least occasion of Trouble in the Discharge of his Office.

V. Another part of the Character of this People was, and is, *They refuse*

to pay *Tithes* or *Maintenance* to a *National Ministry*; and that for Two Reasons: The one is, They believe all *compelled Maintenance*, even to Gospel Ministers, to be Unlawful, because expressly contrary to Christ's Command, who said, *Freely you have received, freely give*: At least, that the Maintenance of Gospel Ministers should be free, and not forced. The other Reason of their Refusal is, Because those Ministers are not *Gospel Ones*, in that the Holy Ghost is not their Foundation, but *Humane Arts* and *Parts*. So that it is not matter of Humour or Sullenness, but *Pure Conscience* towards God, that they cannot help to support National Ministries where they dwell, which are but too much and too visibly become ways of Worldly Advantage and Preference.

VI. *Not to Respect Persons*, was, and is another of their Doctrines and Practices, for which they were often  
*Buffeted*

*Buffetted and Abused.* They Affirmed it to be *sinful* to give Flattering Titles, or to use Vain Gestures and Complements of Respect. Tho' to Vertue and Authority *they ever made a Difference*; but after their *Plain and Homely Manner*, yet sincere and substantial way: Well remembring the Examples of *Mordecai* and *Elihu*; but more especially the Command of their Lord and Master Jesus Christ, who forbad his Followers to call Men *Rabbi*, which implies *Lord* or *Master*; also the *fashionable Greetings* and *Salutations* of those Times; that so *Self-love* and *Honour*, to which the proud Mind of Man is incident, in his fallen Estate, might not be Indulged but Rebuked. And tho' this render'd their Conversation disagreeable, yet they that will remember what Christ said to the Jews, *How can ye believe in me* who receive Honour one of another, will abate of their Resentment, if his Doctrine has any Credit with them.

VI. They also used the Plain Language of *Thou* and *Thee*, to a single Person, what ever was his Degree among Men. And indeed the Wisdom of God was much seen in bringing forth this People in so Plain an Appearance. For it was a *Close* and *Distinguishing Test* upon the Spirits of those they came among; shewing their Insides and what predominated, notwithstanding their High and Great Profession of Religion. This among the rest, sounded so harsh to many of them, and they took it so ill, that they would say, *Thou me, Thou my Dog! If thou Thouest me, I'll thou thy Teeth down thy Throat*; forgetting the Language *they use to God* in their own Prayers, and the *common Stile* of the Scriptures, and that it is an absolute and *essential Propriety* of Speech. And what good alas, had their Religion done them, who were so sensibly toucht with Indignation for the use of this *Plain, Honest and True Speech?*

VII. They recommended *Silence* by their Example, having very few Words upon all Occasions. They were *at a Word* in Dealing; Nor could their Customers *many* Words tempt them from it; having more regard for *Truth* than *Custom*, to *Example* than *Gain*. They sought *Solitude*; but when in Company, they would neither use nor willingly hear *Unnecessary* as well as *Unlawful* Discourses: Whereby they preserved their Minds *pure and undisturbed* from unprofitable Thoughts and Diversions. Nor could they humour the Custom of *Good Night*, *Good Morrow*, *God Speed*; for they knew the Night was Good, and the Day was Good, without wishing of either; and that in the other Expression, the Holy Name of God was too lightly and unthankfully used, and therefore taken in vain. Besides they were Words and Wishes of course, and are usually as little meant, as are Love and Service

in the Custom of Cap and Knee ; and superfluity in those as well as in other things was burthensome to them ; and therefore they did not only decline to use them, but found themselves often press'd to reprove the Practice.

VIII. For the same Reason they forbore *Drinking to People or Pledging of them*, as the manner of the World is : A Practice that is not only Unnecessary but they thought Evil in the *Tendencies of it* ; being a *Provocation to Drink more than did People good*, as well as that it was in it self *Vain and Heathenish*.

IX. Their way of *Marriage* is peculiar to them ; and shews a distinguishing care above other Societies professing Christianity. They say that *Marriage is an Ordinance of God, and that God only can rightly join Man and Woman in Marriage*. Therefore they use neither *Priest nor Magistrate* ; but the Man and Woman concern'd, take each other as *Husband and Wife*, in the presence



presence of divers credible Witnesses, promising unto each other, with Gods assistance, to be Loving and Faithful in that Relation till Death shall separate them. But antecedent to this, they first present themselves to the *Monthly Meeting* for the Affairs of the Church where they reside; there declaring their Intentions to take one another as *Husband and Wife*, if the said Meeting have nothing material to object against it. They are constantly ask'd the necessary Questions, as in Case of *Parents or Guardians*, if they have acquainted them with their Intention, and have their Consent, &c. The Method of the Meeting is, to take a Minute thereof, and to appoint proper Persons to enquire of their Conversation and Clearness from all others, and whether they have discharged their Duty to their Parents or Guardians; and make report thereof to the next *Monthly Meeting*, where the same Parties are desired to give their Attendance

dance. In case it appears they have proceeded Orderly, the Meeting *passes* their Proposal, and so *Records* it in their Meeting Book. And in case the Woman be a *Widow*, and hath Children, due care is their taken, that Provision also be made by her for the Orphans before the Meeting pass the Proposals of Marriage: Advising the Parties concerned to appoint a convenient Time and Place, and to give fitting Notice to their Relations, and such Friends and Neighbours, as they desire should be the Witnesses of their Marriage. Where they take one another by the Hand, and by Name, promise Reciprocally Love and Fidelity, after the manner before expressed. Of all which Proceedings, a Narrative, in way of *Certificate*, is made, to which the said Parties first set their Hands, thereby making it their Act and Deed; and then divers of the Relations, Spectators, and Auditors set their Names as Witnesses of what they Said and Signed. And

And this Certificate is afterward *Registered* in the Record belonging to the Meeting where the Marriage is Solemnized. Which regular Method has been, as it deserves, adjudged in Courts of Law a *good Marriage*; where it has been by cross and ill People disputed and contested, for want of the accustomed Formalities of Priest and Ring, &c. Ceremonies they have *Refused*, not out of Humor, but *Conscience*, reasonably grounded; in as much as no Scripture-Example tells us that the Priest had any other part, of Old Time, than that of a *Witness* among the rest, before whom the *Jews* used to take one another: And therefore this People look upon it as an *Imposition* to Advance the *Power* and *Profits* of the Clergy: And for the use of the *Ring*, it is enough to say that it was an *Heathenish* and *vain* Custom, and never in Practice among the People of God, *Jews*, or *Primitive Christians*, The Words of the Usual Form, as *With my Body I*  
*thee*

*the Worship, &c.* are hardly Defensible. In short, they are more Careful, Exact and Regular, than any Form now used; and it is free of the Inconveniences with which other Methods are attended: Their Care and Checks being so many, and such, as no Clandestine Marriages can be performed among them.

X. It may not be unfit to say something here of their *Births* and *Burials*, which make up so much of the *Pomp* and *Solemnity* of too many called Christians. For Births, the *Parents* Name their own Children; which is usually some days after they are born, in the presence of the Midwife, if she can be there, and those that were at the birth, who afterward sign a *Certificate* for that purpose prepared, of the *Birth* and *Name* of the Child or Children; which is recorded in a proper Book, in the Monthly Meeting to which the Parents belong; avoiding the accustomed Ceremonies and Festivals.

XI. Their Burials are performed with

with the same Simplicity. If the *Body* of the Deceased be near any public Meeting place, it is usually carried thither, for the more convenient Reception of those that Accompany it to the Burying-ground. And it so falls out sometimes, that while the Meeting is gathering for the burial, some or other has a word of Exhortation, for the sake of the People there met together. After which the body is born away by the young Men, or else those that are of their Neighbourhood, or those that were most of the Intimacy of the Deceased Party: The Corps being in a *Plain Coffin*, without any Covering or Furniture upon it. At the Ground, they pause some time before they put the *Body* into its *Grave*, that if any one there should have any thing upon them to exhort the People, that they may not be disappointed, and that the Relations may the more Retiredly and Solemnly take their last leave of the *Body*.

dy of their departed Kindred, and the Spectators have a Sense of *Mortality*, by the occasion then given them, to reflect upon their own *Latter End*. Otherways, they have no set Rites or Ceremonies on those Occasions. Neither do the Kindred of the Deceased ever were Mourning; they looking upon it as a Worldly Ceremony and piece of Pomp; and that what Mourning is fit for a Christian to have, at the Departure of a Beloved Relation or Friend, should be worn in the *Mind*, which is only sensible of the Loss, and the Love they had to them, and Remembrance of them: To be outwardly express'd by a respect to their *Advice*, and care of those they have left behind them, and their Love of that they Loved. Which Conduct of theirs, tho' unmodish or unfashionable, leaves nothing of the Substance of things neglected or undone: And as they aim at no more, so that Simplicity of Life is what they observe with great



great Satisfaction; tho' it sometimes happens not to be without the *Mockeries* of the vain World they live in.

These things to be sure gave them a *Rough* and *Disagreeable* Appearance with the Generality; who thought them *Turners of the World upside down*, as indeed, in some Sense they were: But in no other than that wherein *Paul* was so charged, *viz. To bring things back into their Primitive and right Order again.* For these and such like Practices of theirs were not the Result of *Humour*, or for *Civil Distinction*, as some have fancied, but a Fruit of *Inward Sense*, which God, through his Holy Fear, had begotten in them. They did not consider how to contradict the World, or distinguish themselves as a *Party* from others; it being none of their Business, as it was not their Interest: No, it was not the Result of Consultation, or a framed Design, by which to declare or recommend Schism or Novelty. But God having

having given them a sight of themselves, they saw the whole World in the *same Glass of Truth*; and sensibly discerned the Affections and Passions of Men, and the *Rise and Tendency* of Things: What it was that gratified the *Lust of the Flesh, the Lust of the Eye and the Pride of Life, which are not of the Father, but of the World.* And from thence sprang in the Night of Darkness and Apostacy, which hath been over People through their Degeneration from the *Light and Spirit* of God, these and many other vain Customs, which are seen by the Heavenly Day of Christ *that dawns in the Soul*, to be, either wrong in their Original, or, by Time and Abuse, hurtful in their Practice. And tho' these things seemed Trivial to some, and rendered these People *Stingy* and *Conceited* in such Persons Opinion; there was, and is more in them, than they were, or are aware of.

It

It was not very easie to our *Primitive Friends* to make themselves *Sights* and *Spectacles*, and the *Scorn* and *Derision* of the World; which they easily foresaw must be the Consequence of so *Unfashionable* a Conversation in it. But herein was the Wisdom of God seen in the Foolishness of these things; First, That they discovered the *Satisfaction* and *Concern* that People had in and for the Fashions of this World, notwithstanding their high Pretences to another; in that any disappointment about them came so very near them, as that the greatest Honesty, Virtue, Wisdom and Ability, were *unwelcome* without them. Secondly, It *seasonably* and *profitably* *divided Conversation*; For this making their Society *unease* to their Relations and Acquaintance, it gave them the opportunity of *more Retirement* and *Solitude*; wherein they met with better Company, even the *Lord God their Redeemer*; and grew strong in his

his Love, Power and Wisdom, and were thereby better qualified for his Service: And the Success abundantly shew'd it: *Blessed be the Name of the Lord.*

And though they were not Great and Learned in the Esteem of this World (for then they had not wanted Followers upon their own Credit and Authority) yet they were generally of the *most Sober* of the several Perswasions they were in, and of the *most Repute* for Religion; and many of them of *good Capacity. Substance* and *Account* among Men.

And also some among them wanted not for *Parts, Learning* or *Estate*; though then as of Old, *not many Wise, or Noble, &c. were called*; or at least received the *Heavenly Call*, because of the *Cross* that attended the Profession of it in Sincerity. But neither do Parts or Learning make Men the better Christians, though the better Orators and Disputants; and it is the Ignorance

rance of People about the Divine Gift  
 that causes that vulgar and mischie-  
 vous mistake. *Theory and Practice,*  
*Speculation and Enjoyment, Words and*  
*Life,* are two things. Oh 'tis the Pe-  
 nitent, the Reformed, the Lowly, the  
 Watchful, the Self-denying and Holy  
 Soul, that is the *Christian!* And that  
 Frame is the Fruit and Work of the  
*Spirit,* which is the *Life* of Jesus:  
 whose *Life,* tho' hid in the fulness of  
 it in God the Father, is shed abroad  
 in the Hearts of them that truly Be-  
 lieve, according to their Capacity.  
 Oh that People did but know this to  
*Cleanse* them, to *Circumcise* them, to  
*Quicken* them, and to make them  
*New Creatures* indeed! *Recreated,* or  
*Regenerated* after Christ Jesus unto  
 good Work; that they might live  
 to God, and not to themselves; and  
 offer up living *Prayers and living Prais-*  
*es,* to the living God, through his own  
*living Spirit,* in which he is only to be  
 Worshipped in this Gospel Day.

Oh

Oh that they that read me could but *feel* me! For my Heart is affected with this *Merciful Visitation* of the Father of Lights and Spirits to this poor Nation, and the whole World, through the same Testimony. Why should the Inhabitants thereof *reject* it? Why should they *lose* the Blessed Benefit of it? Why should they not *turn to the Lord with all their Hearts*, and say from the Heart, *Speak Lord, for now thy poor Servants hear?* Oh that thy Will may be done; thy Great, thy Good and Holy Will, in Earth as it is in Heaven! Do it in us, do it upon us, do what thou wilt with us; for we are thine, and desire to glorifie thee our Creator, both for that, and because thou art our Redeemer; for thou art redeeming us from the Earth; from the Vanities and Pollutions of it, to be a Peculiar People unto thee. Oh this were a brave Day for England, if so she could say in Truth! But alas, the Case is otherwise; for which some of thine Inha-



Inhabitants, O Land of my Nativ-  
 ity! have mourned over thee with  
*bitter Wailing and Lamentation. Their*  
*Heads have been indeed as Waters, and*  
*their Eyes as Fountains of Tears,* be-  
 cause of thy Transgression and Stiff-  
 neckedness; because thou wilt not  
 Hear, and Fear, and Return to the  
*Rock, even thy Rock, O England?*  
 From whence thou wert Hewn. But  
 be thou warned, O Land of Great  
 Profession, to receive him into thy  
 Heart. Behold, *at that Door* it is  
 he hath stood so long knocking! but  
 thou wilt yet have none of him. Oh  
 be thou awakened, lest *Jerusalem's*  
*Judgments* do swiftly overtake thee,  
 because of *Jerusalem's Sins* that a-  
 bound in thee. For she abounded in  
*Formality*, but made void the *Weighty*  
 things of God's Law, as thou *daily*  
 dost.

She withstood the Son of God in  
 the Flesh, and thou resistest the Son  
 of God *in the Spirit*. He would have

gathered her as a Hen gathereth her Chickens under her Wings, and she would not; *so would he have gathered thee out of thy Life-less Profession, and have brought thee to inherit Substance; to have known his Power and Kingdom: For which he often knockt within, by his Grace and Spirit; and without, by his Servants and Witnesses: But thou wouldest not be gathered: But on the Contrary, as Jerusalem of old Persecuted the Manifestation of the Son of God in the Flesh, and Crucified him, and Whipt and Imprisoned his Servants; so hast thou, O Land! Crucified to thy self afresh the Lord of Life and Glory, and done despite to his Spirit of Grace; slighting the Fatherly Visitation, and Persecuting the blessed Dispensers of it by thy Laws and Magistrates: Tho' they have Early and Late pleaded with thee in the Power and Spirit of the Lord; in Love and Meekness, that thou mightest know the Lord, and*  
serve

serve him, and become the Glory of all Lands.

But thou hast *Evilly* entreated and requited them, Thou hast *set at nought* all their Counsel, and *would have none* of their Reproof, as thou shouldest have done. Their Appearance was *too Straight*, and their Qualifications were *too Mean* for thee to receive them; like the *Jews* of Old, that cried, *Is not this the Carpenters Son, and are not his Brethren among us; which of the Scribes, of the Learned (the Orthodox) believe in him?* Prophesying their *Fall* in a Year or two, and making and executing of severe Laws to bring it to pass: Endeavouring to *terrifie* them out of their *Holy way* or *destroy* them for abiding Faithful to it. But thou hast seen how many Governments that rise against them, and determined their Downfal, have been *overturned* and *extinguished*, and that they are still preserved, and become a great and a considerable People, a-

mong the middle sort of thy numerous Inhabitants. And notwithstanding in the many Difficulties *Without* and *Within*, which they have Laboured under, since the Lord God Eternal first gathered them, they are an *Encreasing* People; the Lord still adding unto them, in divers *Parts*, such as shall be saved; if they persevere to the End. And to Thee, O *England!* Were they, and are they lifted up as a *Standard*, and as a City set upon a *Hill*, and to the Nations round about thee, that in *their Light* thou may'st come to see *Light*, even in *Christ Jesus, the Light of the World*, and therefore *thy Light*, and *Life* too, if thou wouldst but turn from thy many evil Ways, and receive and obey it. For in the *Light of the Lamb*, must the Nations of them that are saved walk, as the Scripture Testifies.

Remember, O Nation of great Profession! How the Lord has waited upon thee since the *Dawning* of Reformation

formation, and the many *Mercies* and *Judgments* by which he has pleaded with Thee; and *Awake* and *Arise* out of thy deep Sleep, and yet hear his Word *in thy Heart*, that thou may'st live.

Let not this thy Day of *Vifitation* pass over thy Head, nor neglect thou so great Salvation as is This which is come to thy House, Oh *England*! For why should'st thou die, Oh Land that God desires to bless! Be assured *it is He* that has been in the midst of *This People*, in the midst of Thee, and not a *Delusion*, as thy mistaken Teachers have made Thee believe. And this thou shalt find by their *Marks* and *Fruits*, if thou wilt consider them in the *Spirit of Moderation*.

## C H A P. III.

*Of the Qualifications of their Ministry. Eleven Marks that it is Christian.*

I. **T**hey were *changed Men themselves* before they went about to change others. Their *Hearts were rent* as well as their Garments; and they knew the Power and Work of God upon them. And this was seen by the great *Alteration* it made, and their *stricter* Course of Life, and *more Godly* Conversation that immediately followed upon it.

II. They went not forth, or preached in their *own* Time or Will, but in the *Will* of God; and spoke not their *own studied* Matter, but as they were opened and moved of *his Spirit*, with  
which



which they were well acquainted in their own Conversion: Which cannot be expressed to Carnal Men, so as to give them any intelligible account; for to such it is, as Christ said, like the blowing of the Wind, which no Man knows whence it cometh, or whither it goeth. Yet this Poof and Seal went along with their Ministry, that many were turned from their Life-less Professions, and the Evil of their Ways, to an *inward and experimental* Knowledge of God, and an Holy Life, as thousands can witness. And as they Freely received what they had to say from the Lord, so they *Freely* administr'd it to others.

III. The *Bent and Stress* of their Ministry was *Conversion* to God; *Regeneration* and *Holiness*. Not Schemes of Doctrines and Verbal Creeds, or new Forms of Worship; but a leaving off in Religion the Superfluous, and reducing the Ceremonious and Formal part, and pressing earnestly the

*Substantial*, the *Necessary* and *Profitable* part to the Soul ; as all, upon a serious Reflection, must and do acknowledge.

IV. They directed People to a *Principle* in themselves, tho' not of themselves, by which all that they asserted, Preached and Exhorted others to, might be wrought in them, and known to them, through Experience, to be true : Which is a *high* and *distinguishing* Mark of the Truth of their Ministry, both that they knew what they said, and were not afraid of coming to the Test. For as they were bold from Certainty, so they required Conformity upon no *Humane* Authority, but upon *Conviction*, and the Conviction of *This Principle* ; which they asserted was in them that they preached unto, and unto that they directed them, that they might *examine* and *prove* the Reality of those things which they had affirmed of it, as to its Manifestation and Work in Man. And this is more than the many

ny Ministers in the World pretended to. They declare of Religion, say many things true, in Words, of God, Christ, and the Spirit; of Holiness and Heaven; that all Men should Repent and amend their Lives, or they will go to Hell, &c. But which of them all pretend to speak of their own Knowledge and Experience? Or ever directed to a Divine Principle, or Agent, placed of God in Man, to help him; and how to know it, and wait to feel its Power to work that good and acceptable Will of God in them.

Some of them indeed have Spoke of the Spirit, and the Operations of it to Sanctification, and Performance of Worship to God; but *Where*, and *How* to find it, and wait in it, to perform our Duty to God, was yet as a Mystery to be declared by this *further* degree of Reformation. So that this People did not only in Words, more than equally press Repentance, Conversion and Holiness, but did it *know-*

*ingly* and *experimentally*; and directed those, to whom they preached, to a sufficient Principle; and told them where it was, and by *what Tokens* they might know it, and which way they might experience the Power and Efficacy of it to their Souls Happiness. Which is more than *Theory* and *Speculation*, upon which most other Ministers depend: For here is certainty; a *Bottom* upon which Man may boldly appear before God in the great Day of Account.

V. They reached to the *Inward* State and Condition of People, which is an Evidence of the Virtue of their Principle, and of their Ministering from it, and not from their own Imaginations, Glosses or Comments upon Scripture. For nothing reaches the Heart, but what is *from the Heart*, or pierces the Conscience; but what comes from a living Conscience. In-  
 somuch as it hath often happened, where People have under Secrecy re-  
 vealed

vealed their State or Condition to some choice Friends, for Advice or Ease, they have been so particularly directed in the Ministry of this People, that they have challenged their Friends with discovering their Secrets, and telling their Preachers their Cases, to whom a Word had not been spoken. Yea, the very *Thoughts* and *Purposes* of the Hearts of many have been so plainly detected, that they have, like *Nathaniel*, cried out, of this Inward Appearance of Christ, *Thou art the Son of God, thou art the King of Israel.* And those that have embraced this Divine Principle, have found this Mark of its Truth and Divinity (that the Woman of *Samaritan* did of Christ when in the Flesh, to be the *Messiah*) viz. *It had told them all that ever they had done*; showed them their *Insides*, the most *inward* Secrets of their Hearts, and laid Judgment to the Line, and Righteousness to the Plumbet; of which Thousands can

at this day, give in their Witness. So that nothing has been affirmed by this People, of the Power and Virtue of this Heavenly Principle, that such as have turned to it have not found true, and more; and that *one half* had not been told to them of what they have seen of the Power, Purity, Wisdom and Goodness of God therein.

VI. The *Accomplishments* with which this Principle fitted, even some of the meanest of this People, for their Work and Service: Furnishing some of them with an Extraordinary Understanding in Divine Things, and an admirable Fluency and Talking way of Expression, which gave occasion to some to wonder, saying, of them, as of their Master, *Is not this such a Mechanick's Son, how came he by this Learning?* As from thence others took occasion to suspect and insinuate they were *Jesuits* in Disguise, who had the Reputation of  
 Learned



Learned Men for an Age past, tho' there was not the least Ground of Truth for any such Reflection. In that their Ministers are known, the Places of their Abode, their Kindred and Education.

VII. That they rise *Low*, and *Despised*, and *Hated*, as the Primitive Christians did, and not by the help of Worldly Wisdom or Power, as former Reformations, in part, have done: But in *all things*, it may be said, this People were brought forth in the *Cross*; in a *Contradiction* to the Ways, Worships, Fashions and Customs of this World; yea, against Wind and Tide, that so no Flesh might Glory before God.

VIII. They could have *no design* to *themselves* in this Work, thus to expose themselves to *Scorn* and *Abuse*; to spend and be spent: Leaving *Wife* and *Children*, *House* and *Land*, and all that can be accounted dear to Men, with their *Lives* in their *Hands*, being daily

daily in Jeopardy, to declare this *Primitive* Message, revived in their Spirits, by the good Spirit and Power of God, *viz.*

‘ That God is Light, and in him is  
 ‘ no Darkness at all ; and that he has  
 ‘ sent his Son a Light into the World  
 ‘ to enlighten all Men in order to Sal-  
 ‘ vation ; and that they that say they  
 ‘ have Fellowship with God, and are  
 ‘ his Children and People, and yet  
 ‘ walk in Darkness, *viz.* in Disobe-  
 ‘ dience to the Light in their Consci-  
 ‘ ences, and after the Vanity of this  
 ‘ World, *they lie and do not the Truth.*  
 ‘ But that all such as love the Light,  
 ‘ and bring their Deeds to it, and  
 ‘ walk in the Light, as God is Light,  
 ‘ the Blood of Jesus Christ his Son  
 ‘ should cleanse them from all Sin.  
 Thus Jo. 1. 4. 19. Ch. 3. 20. 21. 1  
 Jo. 1. 5, 6, 7.

IX. Their known great *Constancy*  
 and *Patience* in Suffering for their  
 Testimony, in all the Branches of it;  
 and

and that sometimes unto *Death*, by *Beatings*, *Bruisings*, long and crowded *Imprisonments*, and *Noisom Dungeons*. Four of them in *New-England* Dying by the Hands of the *Executioner*, purely for *Preaching* amongst that People: Besides *Banishments* and *Excessive Plunders* and *Sequestrations* of their Goods and Estates, almost in all parts; not easily to be expressed, and less to have been endured, but by those that have the support of a good and glorious Cause; refusing *Deliverance* by any indirect ways or means, as often as it was offered unto them.

X. That they did not only, not show any Disposition to *Revenge*, when it was at any time in their Power; but *forgave* their cruel *Enemies*; shewing *Mercy* to those that had none for them.

XI. Their *Plainness* with those in Authority, like the Antient Prophets, not fearing to tell them, to their Faces, of their *Private* and *Publick* Sins;

Sins ; and their *Prophecies* to them of their Afflictions and Downfal, when in the Top of their Glory. Also of some National Judgments, as of the *Plague*, and *Fire of London*, in express Terms ; And likewise particular ones to divers Persecutors, which accordingly overtook them ; and were very remarkable in the places where they dwelt, which in time may be made publick for the Glory of God.

Thus, *Reader*, thou seest this People in their *Rise*, *Principles*, *Ministry* and *Progress* ; both their General and Particular Testimony : By which thou maist be informed, *how*, and upon what foot they sprang and became so considerable a People. It remains next that I shew also their *Care*, *Conduct* and *Discipline*, as a Christian and Reformed Society ; that they might be found living up to their own Principles and Profession. And this, the rather, because they have hardly suffered more in their Character from the

the Unjust Charge of *Error*, than by the false Imputation of *Disorder*: Which Calumny indeed has not failed to follow all the true Steps that were ever made to Reformation, and under which Reproach none suffered more than the *Primitive Christians* themselves, that were the Honour of Christianity, and the great Lights and Examples of their own and succeeding Ages.

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C H A P.

## C H A P. IV.

*Of the Discipline and Practice  
of this People as a Religious  
Society. The Church Power  
they own and exercise, and that  
which they reject and condemn:  
With the Method of their  
Proceedings against Erring  
and Disorderly Persons.*

**T**HIS People encreasing daily both  
in Town and Country, an  
Holy Care fell upon some of the El-  
ders among them, for the Benefit and  
Service of the Church. And the first  
Business in their View, after the Ex-  
ample of the Primitive Saints, was  
the exercise of *Charity*; to supply  
the Necessities of the Poor, and an-  
swer



swer the like Occasions. Wherefore *Collections* were early and liberally made for that and divers other Services in the Church, and intrusted with Faithful Men, Fearing God, and of Good Report, who were not weary in well-doing; adding often of their *own*, in large Proportions, which they never brought to account, or desired should be known, much less restored to them, that none might want, nor any Service be retarded or disappointed.

They were also very careful, that every one that belonged to them, answered their Profession in their Behaviour among Men, upon all Occasions; that they lived Peaceably, and were in all things good Examples. They found themselves engaged to Record their Sufferings and Services: And in case of Marriage, which they could not perform in the usual Methods of the Nation, but among themselves, they took care that all things

things were *clear* between the Parties and all others: And it was then rare that any one entertain'd an Inclination to a Person on that account, till he or she had communicated it secretly to some very Weighty and Eminent Friends among them, that they might have a sense of the matter; looking to the Council and Unity of their Brethren as of great moment to them. But because the Charge of the Poor, the Number of Orphans, Marriages, Sufferings and other matters *multiplied*; and that it was good that the Churches were in some way and Method of proceeding in such Affairs among them, to the end they might the better correspond upon occasion, where a Member of one Meeting might have to do with one another; It pleased the Lord in his Wisdom and Goodness, to open the Understanding of the first Instrument of this Dispensation of Life, about a Good and Orderly way of proceeding: who

who felt an Holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them: And by his Epistles the like was done in other Nations and Provinces abroad; which he also afterwards Visited, and helped in that Service, as shall be observed when I come to speak of him.

Now the *Care, Conduct* and *Discipline*, I have been speaking of, and which are now practiced among this People, is as followeth.

This Godly Elder, in every County where he travelled, exhorted them, that Some, out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those *Monthly* Meetings were fewer or more in Number in every respective County: Four or Six Meetings of Worship, usually making one *Monthly* Meeting of Business. And accordingly

ly the Brethren met hi  
to place, and began  
ings, viz. For the  
*Orderly Walking, Inte*  
*Profession, Births, Mar*  
*Sufferings, &c.* And th  
ly Meetings should, in  
make up one *Quarterly*  
the most Zealous and E  
of the County should  
*Communicate, Advise a*  
nother, especially whe  
seemed difficult, or a  
ing was tender of  
Matter.

Also that these sev  
Meetings should diges  
of their *Monthly Meet*  
pare one for each res  
against the *Yearly Meet*  
all *Quarterly Meetings*  
is held in *London*: Wh  
ches in this *Nation*, and  
and *Provinces*, Meet by  
bers of their Respec

men met him from place  
and began the said Meet-

For the Poor, Orphans,  
alking, Integrity to their  
Births, Marriages, Burials,  
&c. And that these Month-  
s should, in each County,  
e Quarterly Meeting, where  
ealous and Eminent Friends  
ounty should Assemble to  
te, Advise and Help one a-  
pecially when any Business  
ficult, or a Monthly Meet-  
ender of determining a

at these several Quarterly  
should digest the Reports  
Monthly Meetings, and pre-  
or each respective County,  
e Yearly Meeting, in which  
ly Meetings resolve; which  
London: Where the Chur-  
s Nation, and other Nations  
ces, Meet by chosen Mem-  
their Respective Counties,  
both

both *mutually* to con-  
 Church Affairs, and to  
 advised in any depen-  
 dification. Also to pro-  
*Stock* for the discharge  
 pences for general Se-  
 Church, not needful to  
 ticularized.

At these Meetings  
 Members of the Church  
 if they please, and spe-  
 freely, in the Fear of  
 matter; but the Min-  
*terly* Meeting, therein  
 chiefly understood, a  
 Cases, in the Sense de-  
 Persons deputed or  
 Service by the said Me-

During their *Yearly*  
 which their other Me-  
 their Order, and nat-  
 themselves, care is ta-  
 Number, for that Ser-  
 the General Assembly  
 the *Minutes* of the said  
 on the several matters



ally to communicate their  
 Affairs, and to advise and be  
 any depending Case to E-  
 Also to provide a *Requisite*  
 the discharge of general Ex-  
 general Services in the  
 not needful to be here par-

se Meetings *Any* of the  
 of the Churches may come,  
 ase, and speak their Minds  
 the Fear of God, to any  
 ut the Mind of each *Quar-*  
 ng, therein represented, is  
 derstood, as to particular  
 the Sense delivered by the  
 puted or chosen for that  
 the said Meeting.

their *Tearly* Meeting, to  
 ir other Meetings refer in  
 er, and naturally Resolve  
 , care is taken by a *Select*  
 for that Service chosen by  
 al Assembly, to draw up  
 es of the said Meeting, up-  
 eral matters that have been  
 under

under Consideration therein; to the end that the respective *Quarterly* and *Monthly* Meetings may be informed of all Proceedings: together with a general Exhortation to *Holiness*, *Unity* and *Charity*. Of all which Proceedings in *Yearly*, *Quarterly* and *Monthly* Meetings, *due Record* is kept by some one appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened, and usually concluded in their Solemn waiting upon God, who is sometimes graciously pleased to answer them with *as signal* Evidences of his Love and Presence, as in any of their Meetings of Worship.

It is further to be Noted, that in these *Solemn Assemblies*, for the Churches Service, there is no one Presides among them after the manner of the Assemblies of other People: **Christ** only being their *President*, as he is pleased to appear in *Life* and *Wisdom* in any one or more of them, to whom, what-

whatever be their Capacity or Degree, the rest adhere with a *Firm Unity*; not of *Authority*, but *Conviction*, which is the *Divine Authority* and *Way* of Christ's Power and Spirit in his People: Making good his Blessed Promise, *That he would be in the midst of his, where and whenever they were met together in his Name, even to the End of the World.* So be it.

Now it may be expected, I should here set down what sort of Authority is exercised by this People, upon such Members of their *Society* as correspond not in their Lives with their Profession, and that are Refractory to this good and wholesom Order settled among them; and the rather, because they have not wanted their Reproach and Sufferings from some Tongues and Pens, upon this Occasion, in a plentiful manner.

The Power they exercise, is such as Christ has given to his own People, to the End of the World, in the Per-

E

sons

sons of his Disciples, *see, Exhort, Reprove,* Suffering and Waiting obedient and Refractory *them, as any more of th* or that they will an *Charged in the Sight an* God or Men, with their *Behaviour as one of th* Repent. The subject which this Authority, foregoing Branches of is First, in Relation to *veral Practice*; and S those things that mor to their *own Character* and which distinguish other Professors of C voiding two Extream many Split, *viz. Persec* *zinism*. That is, a Coer Whip People into the such as will not Confor Faith and Conscience, in their Persons or Esta

Disciples, *viz.* To Over-  
 Reprove, and after long  
 and Waiting upon the Dis-  
 and Refractory, to *Disown*  
 more of their Communion,  
 they will any longer stand  
 the Sight and Judgment of  
 , with their Conversation or  
 as one of them, untill they  
 The subject matter about  
 Authority, in any of the  
 Branches of it, is Exercised,  
 Relation to *common and ge-*  
*neral* ; and Secondly, about  
 s that more strictly refer  
 own Character and Profession,  
 distinguish them from all  
 professors of *Christianity* ; a-  
 two Extreams upon which  
 , *viz.* *Persecution* and *Liber-*  
 that is, a *Coercive Power*, to  
 ple into the Temple ; that  
 l not Conform, tho' against  
 Conscience, shall be *punisht*  
 rsons or Estates : Or leave-  
 ing

Church Business in its more *Civil* part and Concern ; and that regard the *Discreet* and *Orderly* Maintenance of the Character of the Society as a *Sober* and *Religious Community*. I sh<sup>o</sup>rt, what is for the Promotion of *Holiness* and *Charity*, that Men may *Practice* what they profess, *live up* to their own Principles, and not be at Liberty to give the *Lie* to their own Profession without Rebuke, is their *Use* and *Limit* of Church Power. They compel none *to them*, but oblige those that are of them to walk *Suitable*, or they are *denied* by them : That is *all the Mark* they set upon them, and the *Power* they Exercise, or Judge a Christian Society can Exercise, upon those that are the Members of it.

The way of their Proceeding against such as have Laps<sup>t</sup> or Transgress<sup>t</sup>, is this. He is visited by some of them, and the matter of Fact laid Home to him, be it any Evil Practice against known and general Vertue, or  
any



any Branch of their particular Testimony, which he, in common, professeth with them. They labour with him in much Love and Zeal for the *good* of his Soul, the Honour of God, and *Reputation* of their Profession, to *own* his Fault and *condemn* it, in as ample a Manner as the Evil or Scandal was given by him ; which for the most part, is performed by some *Written* Testimony under the Parties Hand : And if it so happen that the party prove *Refractory*, and is not willing to *clear* the Truth, they profess, from the Reproach of his or her Evil Doing or Unfaithfulness, they, after repeated Entreaties and due waiting for a Token of Repentance, give forth a Paper to *disown* such a Fact, and the Party offending : *Recording* the same as a Testimony of their Care for the Honour of the Truth they profess.

And if he or she shall clear their *Profession* and themselves, by sincere Acknowledgment of their Fault, and

Godly sorrow for so doing, they are *received* and looked upon again as Members of their Communion. For as God, so his true People *Upbraid no Man* after Repentance.

This is the Account I had to give of the People of God called *Quakers*, as to their *Rise, Appearance, Principles* and *Practices* in this Age of the World, both with Respect to their *Faith* and *Worship, Discipline* and *Conversation*. And I judge it very proper in this place, because it is to Preface the *Journal* of the *First* Blessed and Glorious Instrument of this Work, and for a Testimony to *Him*, in his singular Qualifications and Services, in which he *abundantly excelled* in this Day, and are worthy to be set forth as an *Example* to all succeeding Times; to the Glory of the *Most High God*, and for a *just Memorial* to that Worthy and Excellent Man, *his Faithful Servant and Apostle* to this Generation of the World.

CHAP.

## C H A P. V.

*Of the First Instrument or Person by whom God was pleased to gather this People into the Way they profess. His Name G. Fox; His many Excellent Qualifications; shewing a Divine, and not a Humane Power to have been their Original in Him. His Troubles and Sufferings both from without & within. His End and Triumph.*

**I** Am now come to the Third Head or Branch of my Preface, viz. *The Instrumental Author.* For it is Natural for some to say, Well, here

is the People and Work, but where and who was the *Man*, the *Instrument*? He that in this Age was sent to begin this Work and People? I shall, as God shall enable me, declare who and what he was; not only by Report of others, but from my own long and most inward Converse, and intimate Knowledge of him; for which my Soul *blesseth* God, as it hath often done: And I doubt not, but by that time I have discharged by self of this part of my *Preface*, my *serious* Readers will believe I had good cause so to do.

The blessed Instrument of, and in this Day of God, and of whom I am now about to write, was **George Fox**, distinguished from another of that Name, by that Others Addition of *Younger* to his Name, in all his Writings; not that he was so in Years, but that he was so in the Truth: But he was also a worthy Man, Witness and Servant of God in his time.

But

But this *George Fox* was Born in *Leicester-shire*, about the Year 1624. He descended of Honest and Sufficient Parents, who endeavoured to bring him up, as they did the rest of their Children, in the Way and Worship of the Nation: Especially his Mother, who was a Woman accomplish'd above most of her Degree in the place where she lived. But from a Child he appeared of another Frame of Mind than the rest of his Brethren; being more Religious, inward, Still, Solid, and Observing beyond his Years, as the Answers he would give, and the Questions he would put, upon occasion, manifested, to the Astonishment of those that heard him, especially in *Divine Things*.

His Mother taking Notice of his Singular Temper, and the Gravity, Wisdom and Piety, that very early shined through him, refusing Childish and Vain Sports and Company, when very Young, She was Tender and In-

dulgent over him, so that from her he met with little Difficulty. As to his *Employment*, he was brought up in Country Business, and as he took most delight in *Sheep*, so he was very skilful in them; an *Employment* that very well suited his *Mind* in several respects, both for its *Innocency* and *Solitude*; and was a *just Emblem* of his after Ministry and Service.

I shall not break in upon his own Account, which is by much the best that can be given, and therefore desire, what I can, to avoid saying any thing of what is said already, as to the particular Passages of his coming forth: But, in general, when he was somewhat above Twenty, he left his Friends, and visited the most *Retired* and *Religious* People in those parts: And some there were, short of few, if any, in this Nation, who waited for the *Consolation of Israel Night and Day*; as *Zacharias*, *Anna*, and good *Old Simeon* did of Old Time. To these he was



was sent, and these he sought out in the Neighbouring Counties, and among them he Sojourned 'till his more ample Ministry came upon him. At this time he taught, and was an Example of *Silence*, endeavouring to bring them from Self-performances: Testifying of, and turning them to, the *Light of Christ Within them*, and encouraging them to wait in patience, and to feel the Power of it to stir in their Hearts, that their Knowledge and Worship of God might stand in the Power of an *Endless Life*, which was to be found in the Light, as it was obeyed in the Manifestation of it in Man. *For in the Word was Life, and that Life is the Light of Men. Life in the Word, Light in Men; and Life in Men too, as the Light is obeyed: The Children of the Light living by the Life of the Word, by which the Word begets them again to God, which is the Regeneration and New Birth, without which there is no com-*

ing into the Kingdom of God: And to which, whoever comes, is *greater* than *John*; that is, than *John's* Dispensation, which was not that of the Kingdom, but the Consummation of the Legal, and Forerunning of the *Gospel-Times*, the time of the *Kingdom*. Accordingly several Meetings were gathered in those Parts; and thus his Time was employed for some Years.

In 1652. He being in his usual Retirement, his Mind exercised towards the Lord, upon a very High Mountain, in some of the hither parts of *Yorkshire*, as I take it, he had a Vision of the great Work of God in the Earth, and of the way that he was to go forth in a Publick Ministry, to begin it. He saw People as thick as *Motes in the Sun*, that should in time be brought home to the Lord, that there might be but one Shepherd and one Sheepfold in all the Earth. There his Eye was directed Northward, beholding

holding a great People that should receive him and his Message in those parts. Upon this Mountain he was moved of the Lord to sound out his *Great and Notable Day*, as if he had been in a great Auditory; and from thence went North, as the Lord had shown him. And in every place where he came, if not before he came to it, he had his particular Exercise and Service shown to him, so that the Lord was his *Leader* indeed. For it was not in vain that he Travelled; God in most places *sealing* his Commission with the *Convincement* of some of all sorts, as well Publicans as sober Professors of Religion. Some of the first and most Eminent of those that came forth in a publick Ministry, and which are now at Rest, were *Richard Farnsworth, James Nayler, William Dewsberry, Thomas Aldam, Francis Howgil, Edward Burroughs, John Camm, John Audland, Richard Hubbertsborn, T. Taylor, T. Holmes, Alexander Parker,*

Parker, William Simson, William Catton, John Stubbs, Robert Withers, Tho. Low, Josiah Coale, John Burnyeat, Robert Lodge, Thomas Salthouse and many more Worthies, that cannot be well here Named; together with divers *yet living* of the first and Great Convincement; who after the Knowledge of God's purging Judgment in themselves, and some time of waiting in Silence upon him, to *feel* and *receive Power from on High*, to speak in his Name, (which none else rightly can, though they may use the same Words) They felt Its Divine Motions, and were frequently drawn forth, especially to visit the *Publick Assemblies*, to reprove, inform and exhort them: Sometimes in *Markets, Fairs, Streets*, and by the *High-way-side*; calling People to Repentance, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the Light of Christ *within* them, to see, examine, and consider  
their

their ways by, and to eschew the Evil, and do the Good and Acceptable Will of God. and they suffered great Hardships for this their Love and Goodwill; being often Stockt, Stoned, Beaten, Whipt and Imprisoned; though Honest Men, and of Good Report where they lived; that had left Wives, Children, and Houses and Lands to visit them with a *living Call* to Repentance. And though the *Priests* generally set themselves to oppose them, and write against them, and insinuated most *false* and *Scandalous* Stories to Defame them; stirring up the Magistrates to suppress them, especially in those *Northern* parts; yet God was pleased so to fill them with his living Power, and give them such an open Door of Utterance in his Service, that there was a mighty Convincement over those parts.

And through the tender and singular Indulgence of Judge *Bradshaw* and Judge *Fell*, and Coll. *West*, in the Infancy

fancy of things, the *Priests* were never able to gain the Point they laboured for ; which was to have proceeded to Blood ; and, if possible, *Herod*-like, by a *Cruel* Exercise of the Civil Power, to have cut them off, and rooted them out of the Country. But especially Judge *Fell*, who was not only a Check to their Rage in the Course of Legal Proceedings, but otherwise, upon occasion ; and finally countenanced this People. For his *Wife* receiving the *Truth* with the first, it had that Influence upon his Spirit, being a *Just* and *Wise* Man, and seeing in his own Wife and Family a full Confutation of all the popular Clamours against the Way of Truth, that he covered them what he could, and freely opened his Doors, and gave up his House to his Wife and her Friends ; not valuing the Reproach of Ignorant or of Evil Minded People ; which I here mention, to His and her Honour, and which will be, I believe, an *Honour* and a *Blessing*



a *Blessing* to such of their Name and Family as shall be found in that *Tenderness, Humility, Love and Zeal* for the Truth and People of the Lord.

That House was for some Years, at first especially, till the Truth had opened its way into the *Southern* parts of this Island, an Eminent Recepracle of this People. Others, of good Note and Substance in those *Northern* Countries, had also opened their Houses, together with their Hearts, to the many *Publishers*, that, in a short time, the Lord had raised to declare his Salvation to the People; and where Meetings of the Lord's *Messengers* were frequently held, to communicate their *Services and Exercises*, and Comfort and Edifie one another in their *Blessed Ministry*.

But lest this may be thought a Digression, having touched upon this before, I return to this *Excellent Man*: And for his Personal Qualities, both *Natural, Moral and Divine*, as they appear

appeared in his Converse with Brethren, and in the Church of God, take as follows.

I. He was a Man that God endued with a *Clear* and *Wonderful* Depth: A *Discerner* of others Spirits, and very much a *Master* of his own. And though that side of his Understanding which lay next to the World, and especially the Expression of it, might sound *Uncouth* and *Unfashionable* to Nice Ears, his Matter was nevertheless very profound; and would not only bear to be often considered, but the more it was so, the more Weighty and Instructing it appeared. And as *Abruptly* and *Brokenly* as sometimes his Sentences would seem to fall from him, about Divine Things, it is well known they were often as *Texts* to many fairer Declarations. And indeed, it shewed, beyond all Contradiction, that God *sent him*; in that *no Art or Parts* had any share in the matter or manner of his Ministry; and that so  
many

many *Great, Excellent, and Necessary* Truths, as he came forth to Preach to Mankind, had therefore nothing of Man's Wit or Wisdom to recommend them. So that as to Man he was an *Original*, being *no Man's Copy*. And his Ministry and Writings shew they are from one that was not Taught of Man, nor had Learned what he said by Study. Nor were they Notional or Speculative, but *sensible and practical* Truths, tending to *Conversion and Regeneration*, and the setting up of the Kingdom of God *in the Hearts* of Men: and the Way of it was his Work. So that I have many times been overcome in my self, and been made to say, with my Lord and Master upon the like Occasion, *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent of this World, and revealed them to Babes*: For many times hath my Soul bowed in an *Humble Thankfulness* to the  
 Lord

Lord, that he did not choofe any of the Wife and Learned of this World to be the *first* Messenger in our Age, of *his blessed Truth* to Men; but that he took one that was not of *Highb. Degree*, or *Elegant Speech*, or *Learned*, after the way of this World, that his Message and Work, he sent him to do, might come with *less Suspicion*, or Jealousie of Humane Wisdom and Interest, and with *more Force and Clearness upon the Consciences* of those that sincerely sought the way of Truth in the love of it. I say, beholding with the Eye of my Mind, which the God of Heaven had opened in me, the *Marks* of God's Finger and Hand *visibly*, in this Testimony, from the *Clearness* of the Principle, the Power and Efficacy of it, in the *Exemplary* Sobriety, Plainness, Zeal, Steadiness, Humility, Gravity, Punctuality, Charity, and *circumspect* Care in the Government of Church-Affairs, which *shined* in his and their Life and Testimony

mony that God employed in this Work, it greatly *confirmed me that it was of God*, and engaged my Soul in a *deep Love, Fear, Reverence and Thankfulness* for his *Love and Mercy* therein to Mankind: In which Mind I remain, and shall, I hope, through the Lord's Strength, to the End of my Days.

II. In his *Testimony* or *Ministry*, he much laboured to open Truth to the Peoples Understandings, and to *Bottom* them upon the *Principle* and *Principal*, *Christ Jesus, the Light of the World*; that by bringing them to something that was from God in themselves, they might the better know and judge of him and themselves.

III. He had an Extraordinary Gift in opening the Scriptures. He would go to the *Marrow* of things, and show the *Mind, Harmony and fulfilling* of them with much Plainness, and to great Comfort and Edification.

IV. The

IV. The Mystery of the *first* and *second Adam*, of the *Fall* and *Restoration*, of the *Law* and *Gospel*, of *Shadows* and *Substance*, of the *Servants* and *Sons State*, and the fulfilling of the *Scriptures in Christ* and by *Christ*, the *True Light*, in all that are his, through the *Obedience of Faith*, were much of the *Substance* and *Drift* of his Testimonies. In all which he was witnessed to be of God; being sensibly felt to speak that which he had received of Christ, and was he own Experience, in that which never Errs nor fails.

V. But above all, he excelled in *Prayer*. The *Inwardness* and *Weight* of his Spirit, the *Reverence* and *Solemnity* of his Address and Behaviour, and the *Fewness* and *Fulness* of his Words, have often struck even *Strangers* with *Admiration*, as they used to reach others with *Consolation*. The most *Awful*, *Living*, *Reverent Frame* I ever Felt or Beheld, I must say was  
His



His in Prayer. And truly it was a Testimony he knew and lived nearer to the Lord than other Men; for they that know him most, will see most Reason to approach Him with Reverence and Fear.

VI. He was of an *Innocent Life*, no *Busie-body*, nor *Self-seeker*; neither *Touchy* nor *Critical*: What fell from him was very *Inoffensive*, if not very *Edifying*. So *Meek*, *Contented*, *Modest*, *Easie*, *Steady*, *Tender*; it was a Pleasure to be in his Company. He exercised no Authority but over *Evil*, and that every where, and in all; but with *Love*, *Compassion*, and *Long-suffering*. A most *Merciful* Man, as ready to Forgive, as unapt to take or give and Offence. Thousands can truly say he was of an *Excellent Spirit* and *Savour* among them, and because thereof, the most *Excellent Spirits* loved him with an *Unfeigned* and *Unfading* Love.

VII. He

VII. He was an *Incessant Labourer* : For in his Younger time, before his many, great and deep Sufferings and Travels had enfeebled his Body for Itinerant Services, he *laboured much* in the *Word* and *Doctrine*, and *Discipline*, in *England*, *Scotland* and *Ireland*; *turning* many to God, and *confirming* those that were convinced of the Truth, and *setting Good Order*, as to Church Affairs, among them. And towards the Conclusion of his Travelling Services, between the Years *Seventy One* and *Seventy Seven*, he Visited the Churches of Christ in the Plantations in *America*, and in the *United Provinces*, and *Germany*, as his Journal Relates; to the Convincement and Consolation of many. After that time he chiefly resided in and about the City of *London* : and besides his Labour in the Ministry, which was Frequent and Serviceable, *He writ much*, both to them that are within, and those that are without the Communion. But the  
care

care he took of the Affairs of the Church in General was very great.

VIII. He was often where the *Records* of the Business of the Church are kept, and where the *Letters* from the many Meetings of God's People over all the World use to come: Which Letters he had read to him, and Communicated them to the Meeting that is Weekly held for such Services; and he would be sure to stir them up to answer them, especially in *Suffering Cases*; *Showing* great *Sympathy* and *Compassion* upon all such Occasions; carefully looking into the *Respective Cases*, and endeavouring *Speedy Relief*, according to the Nature of them. So that the Churches, or any of the suffering, Members thereof, were sure not to be forgotten or delayed in their Desires if he were there.

IX. As he was Unwearied, so he was *Undaunted* in his Services for God and his People; He was no more to be moved to *Fear* than to *Wrath*. His

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Behaviour at *Darby, Litchfield, Appleby,* before *Oliver Cromwell,* at *Launston, Scarborough, Worcester* and *Westminster-Hall,* with many other places and Exercises, did abundantly evidence it to his Enemies as well as his Friends.

But as, in the *Primitive Times,* some rose up against the *blessed Apostles* of our Lord Jesus Christ, even from among those that they had turned to the Hope of the Gospel, and they became their greatest Trouble; so this Man of God had *his Share* of Suffering from some that were convinced by him, who, thro' Prejudice or Mistake, ran against him, as one that sought *Dominion* over Conscience, because he prest, by his Presence or Epistles, a ready and zealous Compliance with such good and wholesome things as tended to an *Orderly* Conversation about the Affairs of the Church, and in their *walking* before Men. That which contributed much to this ill work, was,  
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in some, a *begrudging* of this *Meek* Man the love and esteem he had and deserved in the Hearts of the People, and weakness in others, that were taken with their groundless Suggestions of *Imposition* and *blind Obedience*.

They would have had every Man *Independent*, that as he had the Principle in himself, he should only stand and fall to that, and no Body else: Not considering that the Principle is *One* in all; and though the measure of Light or Grace might differ, yet the *Nature* of it was the same; and being so, they struck at the *Spiritual Unity*, which a People, guided by the same Principle, are naturally led into: So that what is an Evil to One, is so to All, and what is Vertuous, Honest, and of good Repute to One, is so to All, from the Sense and Savour of the *One Universal Principle* which is common to all, and which the Disaffected also profess to be the *Root* of all True Christian Fellowship, and that Spirit



into which the People of God *drink*, and come to be Spiritually-minded, and of *one Heart and one Soul*.

Some weakly mistook good Order in the Government of Church Affairs, for *Discipline in Worship*, and that it was so prest or recommended by Him and other Brethren. And thereupon they were ready to reflect the same things that Dissenters had very reasonably objected upon the National Churches, that have coercively pressed Conformity to their respective Creeds and Worships. Whereas these things related *wholly to Conversation*, and the *Outward* (and as I may say) *Civil part of the Church*; that men should walk up to the Principles of their Belief, and not be wanting in Care and Charity. But though some have stumbled and fallen through mistakes, and an unreasonable Obstinacy, even to a Prejudice; yet blessed be God, the Generality have returned to their First Love, and seen the Work of the Enemy, that



that loses no Opportunity or Advantage by which he may check or hinder the Work of God, and disquiet the Peace of his Church, and chill the Love of his People to the Truth, and one to another; and there is hope of divers of the few that yet are at a Distance.

In all these Occasions, though there was no Person the Discontented struck so sharply at, as this Good Man, he bore all their Weakness and Prejudice, and returned not *Reflection* for Reflection; but forgave them their weak and bitter Speeches, praying for them that they might have a Sense of their hurt, and see the Subtlety of the Enemy to Rend and Divide, and return into their *First* Love that thought no Ill.

And truly I must say that though God had visibly cloathed him with a *Divine Preference* and *Authority*, and indeed his very Presence exprest a Religious Majesty; yet he never abused it; but held his place in the Church

of God with great *Meekness*, and a most engaging *Humility and Moderation*. For upon all Occasions, like his blessed Master, he was a *Servant to all*; holding and exercising his *Eldership* in the *Invisible Power* that had gathered them, with *Reverence to the Head* and *Care over the Body*: And was received, only in that *Spirit and Power of Christ*, as the *First and Chief Elder* in this Age: Who, as he was therefore worthy of double Honour, so for the same Reason it was given by the Faithful of this Day; because his Authority was inward and not outward, and that he got it and kept it by the Love of God, and Power of an Endless Life. I write my *Knowledge*, and not Report, and my *Witness is True*; having been with him for Weeks and Months together on divers Occasions, and those of the nearest and most exercising Nature; and that by Night and by Day, by Sea and by Land; in this and in Foreign Countries: And

I can say, I never saw him out of his Place, or not a Match for every Service or Occasion.

For in all things he acquitted himself like a Man, yea, a *strong* Man, a *New* and *Heavenly-Minded* Man, a *Divine* and a *Naturalist*, and all of God Almighty's making. I have been surprised at his Questions and Answers in Natural things: That whilst he was Ignorant of uselefs and Sophistical Science, he had in him the Grounds of Useful and Commendable Knowledge, and cherisht it every where. Civil, *beyond all Forms of Breeding*, in his Behaviour. Very Temperate, *Eating little*, and *Sleeping Less*, tho' a Bulky Person.

Thus he lived and Sojourned among us: And as he lived so he died; feeling the same Eternal Power that had raised and preserved him, in his last Moments. So full of *Assurance* was he, that he *Triumphed* over Death; and so *even* in his Spirit to the last, as

if Death were hardly worth *Notice*, or a mention: Recommending to some of us with him the *Dispatch* and *Dispersion* of an Epistle just before given forth by him to the Churches of Christ throughout the World, and his own Books: But above all, Friends; and of all Friends, those in *Ireland* and *America*, twice over, Saying, *Mind poor Friends in Ireland and America.*

And to some that came in and enquired how he found himself, he answered, *Never heed, the Lord's Power is over all Weakness and Death; the Seed Reigns, Blessed be the Lord:* Which was about Four or Five Hours before his Departure out of this World. He was at the great Meetings near *Lombard-street*, on the First Day of the Week; and it was the Third following about Ten at Night when he left us; being at the House of *H. Goldney* in the same Court. In a good old Age he went, after having  
lived

lived to see *his Childrens Children to many Generations in the Truth.* He had the Comfort of a *short Illness;* and the Blessing of a *clear Sense* to the last: And we may truly say, with a Man of God of Old, *that being Dead, he yet speaketh;* And though now absent in Body, *he is present in Spirit:* Neither Time nor Place being able to interrupt the Communion of Saints, or dissolve the Fellowships of the Spirits of the Just. His *Works* praise him, because they are to the Praise of *Him* that worked by him; for which his Memorial is and shall be Blessed. I have done, as to this part of my Preface, when I have left this short Epitaph to his Name, *Many Songs* have done Vertuously in this Day; but, Dear George, *Thou Excellest them All.*



## C H A P. VI.

*Containing Five several Exhortations. First General, reminding this People of their Primitive Integrity and Simplicity. Secondly in Particular, to the Ministry. Thirdly to the Young Convinced. Fourthly to the Children of Friends. Fifthly to those that are yet Strangers to this People and Way, to whom this Book, (and that it was Preface to in its former Edition) may come. All the several Exhortations accommodated to their several States*



*States and Conditions ; that all may answer the end of God's Love to them, viz. God's Glory and their own Salvation.*

**A**ND now, Friends, you that profess to walk in the way that this Blessed Man was sent of God to turn us into, suffer, I beseech you, the Word of Exhortation, as well *Fathers as Children*, and *Elders as Young Men*. The *Glory* of this Day, and *Foundation* of the Hope that has not made us ashamed since we were a People, you know is that Blessed Principle of *Light and Life* of Christ which we profess, and Direct all People to, as the *great and Divine Instrument and Agent* of Man's Conversion to God. It was by this that we were first Touched, and effectually Inlightned, as to our Inward State ; which put us upon the Consideration of our Latter End, causing us to set  
the

the Lord before our Eyes and to Number our Days that we might apply our Hearts to Wisdom. In that Day we judged not after the *Sight of the Eye*, or after the *Hearing of the Ear*, but according to the *Light and Sense* this Blessed Principle gave us, so we judged & acted in Reference to Things and Persons, our selves and others; yea, towards God our Maker. For being quick'ned by it in our *Inward Man*, we could easily discern the difference of things, and feel what was *Right*, and what was *Wrong*, and what was *Fit*, and what *not*, both in reference to *Religious and Civil* Concerns. That being the Ground of the Fellowship of all Saints, it was in that our Fellowship stood. In *this* we desired to have a *Sense* of one another, *acted* towards one another, and all Men; in *Love, Faithfulness and Fear*.

In feeling of the *Stirrings and Motions* of this Principle in our Hearts, we drew near to the Lord, and waited

ed to be prepared by it, that we might feel Drawings & Movings before we approached the Lord in Prayer, or open'd our Mouths in Ministry. And in our Beginning and Ending with *This* stood our Comfort, Service and Edification. And as we ran faster or fell short, we made Burthens for our selves to bear; our Services finding in our selves a Rebuke instead of an Acceptance; and in lieu of Well done, *who has required this at your Hands?* In that day we were an Exercised People, our very Countenances and Deportment declared it.

Care for others was then much upon us, as well as for our selves; especially of the Young Convicted. Often had we the Burthen of the Word of the Lord to our Neighbours, Relations and Acquaintance; and sometimes Strangers also. We were in Travell likewise for one anothers Preservation: Not seeking, but shunning Occasions of any Coldness or Misunderstanding; treat-

treating one another as those that believed and felt God present. Which kept our Conversation *Innocent, Serious* and *Weighty*; guarding our selves against the Cares and Friendships of the World. We held the Truth in the Spirit of it, and not in our own Spirits, or after our own Wills and Affections.

They were bowed and brought into Subjection, in so much that it was visible to them that knew us. We did not think our selves at our *own Dispose*, to go *where* we List, or say or do *what* we List, or *when* we List. Our Liberty stood in the Liberty of the *Spirit of Truth*; and no Pleasure, no Profit, no Fear, no Favour could draw us from this retired, strict and watchful Frame. We were so far from seeking occasion of Company, that we *avoided* them what we could; pursuing our own Business, with Moderation, instead of meddling with other Peoples Unnecessarily.

Our

Our Words were *Few* and *Savoury*,  
our Looks *Composed* and *Weighty*, and  
our whole Deportment very *Obser-  
vable*. True it is, that this Retired and  
strict sort of Life from the Liberty of  
the Conversation of the World, expo-  
sed us to the Censures of many, as *Ha-  
mourists*, *Conceited* and *Self-righteous*  
Persons, &c. But it was our *Preser-  
vation* from many Snares, to which o-  
thers were continually exposed, by the  
Prevalency of the Lust of the *Eye*, the  
Lust of the *Flesh*, and the Pride of *Life*,  
that wanted no Occasions or Tempta-  
tions to excite them abroad in the con-  
verse of the World.

I cannot forget the *Humility* and  
*Chaste Zeal* of that Day. Oh, how  
*Constant* at Meetings, how *Retired* in  
them, how *Firm* to Truth's Life, as  
well as Truth's Principles! And how  
Entire and United in our Communion,  
as indeed became *those* that profess one  
Head, even Christ Jesus the Lord.

This being the Testimony and Ex-  
ample



ample the Man of God, before-mentioned, was sent to declare and *Leave* amongst us, and we having embraced the same as the *Merciful Visitation* of God to us, the Word of Exhortation at this time is, *That we continue to be found in the Way of this Testimony, with all Zeal and Integrity, and so much the more, by how much the Day draweth near.*

And First, as to you, my Beloved and much Honoured Brethren in Christ, that are in the Exercise of the Ministry: Oh, feel *Life* in your Ministry! Let *Life* be your Commission, your Well-spring and Treasury in all such Occasions; else, you well know, there can be no begetting to God, since nothing can quicken or make People alive to God but the *Life* of God: And it must be a Ministry in and from *Life* that enlivens any People to God. We have seen the Fruit of all other Ministers by the few that are turned from the Evil of their Ways.



It is not our *Parts*, or *Memory*, the repetition of former Openings, in our own Will and Time, that will do God's Work. A *dry* Doctrinal Ministry, however sound in Word, can reach but the *Ear*, and is but a *Dream* at the Best: There is another Soundness, that is soundest of all, *viz. Christ the Power of God*. This is the *Key* of *David*, that *Opens and none Shuts, and Shuts, and none can Open*: As the Oil to the Lamp, and the Soul to the Body, so is that to the best of Words. Which made Christ to say, *My Words they are Spirit, and they are Life*; that is, they are from *Life*, and therefore they make you *alive* that receive them. If the Disciples, that had lived with Jesus, were to stay at *Jerusalem* 'till they received it; much more must we *wait to receive* before we Minister, if we will turn People from *Darkness* to *Light* and from *Satan's Power* to *God*.

I fervently bow my Knees to the  
God

God and Father of our Lord Jesus Christ, that you may always be like minded, that you may *ever wait Reverently* for the coming and opening of the Word of Life, and attend upon it in your Ministry and Service, that you may serve God in his Spirit. And be it little, or be it much, it is well ; for much is not too much, and the least is *enough*, if from the Motion of God's Spirit ; and without it, verily, never so little is too much, because to no profit.

For it is the Spirit of the Lord *immediately*, or *through the Ministry* of his Servants, that teacheth his People to *profit* ; and to be sure, so far as we take him along with us in our Services, so far we are profitable and no farther. For if it be the Lord that must work all things in us for our Salvation, much more is it the Lord that must work in us for the Conversion of others. If therefore it was *once* a Cross to us to Speak, though the Lord required

required at our Hands; let it never be so to be *silent*, when he does not.

It is one of the most dreadful Sayings in the Book of God, *That he that adds to the Words of the Prophecy of this Book, God will add the Plagues written in this Book.* To keep back the Counsel of God, is as Terrible; for he that takes away from the Words of the Prophecy of this Book, God shall take away his part out of the Book of Life. And truly, it has great Caution in it to those that use the Name of the Lord, to be well assured the Lord Speaks, that they may not be found of the Number of those that add to the Words of the Testimony of Prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, Brethren, let us be careful neither to *out-go* our Guide, nor yet *loster* behind Him; since he that makes Haste, may *miss* his Way,

Way, and he that stays behind, *lose* his Guide. For even those that have Received the Word of the Lord, had need wait for Wisdom, that they may see how to divide the Word *aright*: Which plainly implieth that it is possible for one, that hath received the Word of the Lord, to *miss* in the Dividing and Application of it, which must come from an *Impatience* of Spirit, and a *Self-working*, which makes an unsound and dangerous Mixture; and will hardly beget a right-minded living People to God.

I am earnest in this above all other Considerations, as to *Publick* Brethren; well knowing how much it concerns the *present* and *future* State, and *preservation* of the Church of Christ Jesus, that has been gathered and built up by a *Living* and *Powerful* Ministry, that the Ministry be held, preserved and continued in the Manifestations, Motions and Supplies of the *same* Life and Power from time to time.

And

And where-ever it is observed that any one does minister more from *Gifts* and *Parts* than Life and Power, tho' they have an Inlightned and Doctrinal Understanding, let them in time be advised and admonished for their Preservation, because insensibly such will come to depend upon a *Self-sufficiency*; to forsake Christ the Living Fountain, and hew out unto themselves Cisterns that will hold no *Living Waters*: And by degrees such will come to draw others from *waiting* upon the Gift of God in themselves, and to *feel* it in others, in order to their *Strength* and *Refreshment*, to wait upon *them*, and to turn from God to *Man* again, and so to make *Shipwreck* of the Faith once delivered to the Saints, and of a good Conscience towards God; which are only kept by that Divine Gift of Life, that began the one, and awaken'd and sanctified the other in the beginning.

Nor

Nor is it enough that we have known the Divine Gift, and in it have reached to the *Spirits in Prison*, and been the Instruments of the Convincing others of the Way of God, if we keep not as *low and poor* in our selves, and as depending upon the Lord as ever: Since no *Memory* no *Repetitions of former Openings*, Revelations or Enjoyments, will bring a Soul to God, or afford Bread to the Hungry, or *Water* to the Thirsty, unless *Life* go with what we say, and that must be *waited* for.

O that we may have *no other Fountain, Treasure, or Dependence!* That none may presume at any rate to *Act of themselves* for God, because they have long Acted from God; that we may not supply want of waiting with our *own* Wisdom, or think that we may take less Care, and more Liberty in speaking than formerly; and that where we do not feel the Lord by *his Power* to open us and enlarge us,



us, whatever be the Expectation of the People, or has been our Customary Supply and Character, we may not *exceed* or fill up the time with our own.

I hope we shall ever Remember who it was that said, *Of your selves you can do nothing*: Our sufficiency is in him. And if we are not to speak our *own* Words, or *take Thought* what we should say to Men in our Defence, when exposed for our Testimony, surely we ought to speak none of our *own* Words, or *take Thought* what we shall say in our Testimony and Ministry in the Name of the Lord, to the Souls of the People; for then of all Times, and of all other Occasions, should it be fulfilled in us; *for it is not you that speak, but the Spirit of my Father that speaketh in you.*

And indeed the Ministry of the Spirit must and does keep its *Analogy* and *Agreement* with the *Birth* of the Spirit, that as no Man can Inherit the  
King

Kingdom of God, *unless he be born of the Spirit*, so no Ministry can beget a Soul to God, but that which is *from the Spirit*. For this, as I said before, the Disciples *waited* before they went forth; and in this our Elder Brethren, and Messengers of God in our Day, *waited, visited, and reached to us*. And having *begun in the Spirit*, let none ever hope or seek to be made *perfect in the Flesh*: For what is the Flesh to the Spirit, or the Chaff to the Wheat? And if we keep in the Spirit, we shall keep in the *Unity* of it, which is the Ground of true *Fellowship*. For by Drinking into that *one Spirit*, we are made *one People* to God, and by it we are continued in the *Unity* of the Faith, and the Bond of Peace. *No Envy, no Bitterness, no Strife*, can have place with us. We shall watch always for *Good*, and not for *Evil* over one another, and rejoyce exceedingly, and not *be grudge* at one another's increase in the *Riches of the Grace* with

with which God replenisheth his Faithful Servants.

And Brethren, as to you is committed the Dispensation of the Oracles of God, which give you frequent Opportunities, and great Place with the People among whom you Travail, I beseech you that you would not think it sufficient to declare the Word of Life in their Assemblies, however Edifying and Comfortable such Opportunities may be to you and them: But, as was the Practice of the Man of God, before mentioned in great Measure, when among us, inquire the State of the several Churches you visit; who among them are *Afflicted* or *Sick*, who are *Tempted*, and if any are *Unfaithful* or *Obstinate*; and endeavour to Issue those things in the *Wisdom* and *Power* of God, which will be a glorious *Crown* upon your Ministry. As that prepares your way in the Hearts of the People to receive you as Men of God, so it gives you Credit with them

to do them good by your Advice in other respects, The Afflicted will be Comforted by you, the Tempted strengthened, the Sick Refreshed, the Unfaithful Convicted and Restored, and such as are Obstinate Softned and fitted for Reconciliation, which is Clenching the Nail, and applying and Fastening the general Testimony by this *particular* Care of the several Branches of it; in reference to them more immediately concerned in it.

For though Good and Wise Men, and Elders too, may reside in such places, who are of Worth and Importance in the general, and in other Places; yet it does not always follow, that they may have the Room they deserve in the Hearts of the People they live among; or some particular occasion may make it unfit for him or them to use that Authority. But you that Travail as God's Messengers, if they Receive you in the *Greater*, shall they refuse you in the *Less*? And if they

they own the general Testimony, can they withstand the *particular Application* of it in their own Cases? Thus, ye will shew your selves Workmen *indeed*, and carry your Business before you, to the Praise of his Name that hath called you from Darknes to Light, that you might turn others from Satan's Power unto God and his Kingdom, which is *within*. And Oh that there were more of such Faithful Labourers in the Vineyard of the Lord! Never more need since the Day of God.

Wherefore I cannot but Cry and Call *aloud* to you that have been *long* Professors of the Truth, and know the Truth in the *convincing* Power of it, and have had a sober Conversation among Men, yet content your selves *only* to know Truth for your selves, to go to *Meetings*, and Exercise an *ordinary* Charity in the Church, and an *honest* Behaviour in the World, and limit your selves within *those Bounds* ;



feeling little or no concern upon your Spirits for the glory of the Lord in the Prosperity of his Truth in the Earth, more than to be glad that *others succeed* in such Service. *Arise Ye* in the *Name* and *Power* of the Lord Jesus! Behold how *white* the Fields are unto Harvest in this and other Nations, and how *few* Able and Faithful Labourers there are to work therein! Your Country Folks, Neighbours and Kindred *want* to know the Lord and his Truth, and to walk in it. Does nothing lie at your Door upon their Account? *Search* and see, and lose no time, I beseech you, for the Lord is at Hand.

I do not Judge you, there is one that Judgeth all Men, and his Judgment is true. You have mightily increased in your *outward* Substance: May you equally increase in your *inward* Riches, and do good with *both* while you have a day to do Good. Your Enemies would once have taken what you had from you, *for his Name sake*



*sake* in whom you have believed; wherefore he has given you *much* of the World in the Face of your Enemies. But Oh let it be your *Servant*, and not your *Master*! Your *Diversion* rather than your *Business*! Let the Lord be chiefly in your Eye, and ponder your Ways, and see if God has nothing more for you to do: And if you find your selves short in your Account with him, then wait for his Preparation, and be ready to receive the *Word of Command*, and be not weary of *well-doing*, when you have put your Hand to the *Plough*, and assuredly you shall *Reap*, if you faint not, the Fruit of your Heavenly Labour in God's Everlasting Kingdom.

And You Young Convinced Ones, Be you Entreated and Exhorted to a Diligent and Chaste waiting upon God, in the way of his Blessed Manifestation and Appearance of himself to you. Look not out, but *within*: Let not anothers Liberty be your Snare:

Neither Act by Imitation, but *Sense* and *feeling* of God's Power in your selves: Crush not the tender Bud-dings of it in your Souls, nor *over-run*, in your Desires and Warmness of Affections, the holy and gentle Motions of it. Remember it is a *still Voice* that Speaks to us in this Day, and that it is not to be heard in the *Noises* and *Hurries* of the Mind; but is distinctly understood in a *Reti-red* Frame. Jesus *loved* and *chose* So-litudes; often going to *Mountains*, to *Gardens* and *Sea-sides*, to *avoid* Crowds and Hurries, to shew his Disciples it was Good to be *Solitary*, and sit loose to the World. Two Enemies lie near your States, *Imagination* and *Liberty*; but the plain, practical, living, holy Truth, that has convinced you, will preserve you, if you mind it in your selves, and bring all Thoughts, Inclinations and Affections, to the Test of It, to see if they are wrought in God, or of the Enemy, or your own selves:  
So

So will a true *Taste*, *Discerning* and *Judgment* be preserved to you, of what you should do and leave undone. And in your Diligence and Faithfulness in this way you will come to inherit Substance; and Christ the Eternal Wisdom, will fill your *Treasury*. And when you are *Converted*, as well as *Convinced*, then *confirm* your Brethren; and be ready to every *good Word and Work* that the Lord shall call you to; that you may be to his praise, who has chosen you to be *Partakers*, with the Saints in *Light*, of a Kingdom that cannot be shaken, an Inheritance incorruptible, in *Eternal Habitations*.

And now, as for you that are the *Children of God's People*, a Great Concern is upon my Spirit for your *Good*: And often are my Knees bowed to the *God of your Fathers for you*, that you may come to be *Partakers* of the same *Divine Life and Power*, that have been the *Glory of this Day*; that

a *Generation* you may be to God, an *Holy Nation*, and a *Peculiar People Zealous of Good Works*, when all our *Heads* are laid in the *Dust*. Oh you *Young Men and Women*! Let it not suffice you that you are the *Children* of the *People of the Lord*; you must also be *born again*, if you will inherit the *Kingdom of God*. Your *Fathers* are but such after the *Flesh*, and could but beget you into the *Likeness of the first Adam*; but you must be begotten into the *Likeness of the second Adam*, by a *Spiritual Generation*, or you will not, you cannot be of his *Children* or *Off-spring*. And therefore look carefully about you, Oh ye *Children of the Children of God*! Consider your *Standing*, and see what you are in *Relation* to this *Divine Kindred*, *Family* and *Birth*! Have you *obeyed the Light*, and *received and walked in the Spirit*, which is the *incorruptible Seed of the Word* and *Kingdom of God*, of which you must be

be born again. God is no Respector of Persons. The Father cannot save or answer for the Child, or the Child for the Father, but in the Sin thou sinnest thou shalt die; and in the Righteousness thou doest, through Christ Jesus, thou shalt live; for it is the *Willing and Obedient* that shall eat the Good of the Land. *Be not deceived, God is not mocked, such as all Nations and People sow, such they shall reap at the hand of the Just God.* And then your many and great Priviledges above the Children of other People, will add weight in the Scale against you, if you chuse not the way of the Lord. For you have had *Line upon Line, and Precept upon Precept*, and not only good *Doctrine*, but good *Example*; and which is more, you have been turned to, and acquainted with, a *Principle* in your selves, which others have been ignorant of: And you know you may be as good as you please, without the Fear of *Frowns and Blows*,

or being *turned out of Doors, and forsaken of Father and Mother, for God's sake, and his Holy Religion, as has been the Case of some of your Fathers, in the day they first entred into this Holy Path.* And if you after hearing and seeing the *Wonders* that God has wrought in the deliverance and preservation of them, through a *Sea of Troubles*, and the manifold temporal, as well as spiritual Blessings, that he has filled them with, in the sight of their Enemies, you should neglect and turn your backs upon so great and near a *Salvation*, you would not only be most ungrateful Children to God and them, but must expect that God will call the Children of those *that knew him not*, to take the Crown out of your Hands, and that your Lot will be a dreadful Judgment at the Hand of the Lord. But Oh that it may never be so with any of you. *The Lord forbid, saith my Soul.*

Where-



Wherefore, Oh ye Young Men and Women, look to the Rock of your Fathers! chuse the God of your Fathers: There is *no other God but him*; *no other Light but his*; *no other Grace but his*, *nor Spirit but his*, to Convince you, Quicken and Comfort you; to Lead, Guide and Preserve you to God's Everlasting Kingdom, So will you be Possessors as well as Professors of the Truth; embracing it, not only by Education, but *Judgment and Conviction*: From a Sense begotten in your Souls, through the Operation of the Eternal Spirit and Power of God; by which you may come to be the Seed of *Abraham*; through *Faith*, and the Circumcision *not made with Hands*, and so *Heirs* of the Promise made to the Fathers of an *Incorruptible Crown*. That, as I said before, a *Generation you may be to God*, holding up the Profession of the Blessed Truth in the *Life and Power* of it. For Formality in Religion is *Nauseous* to God and good Men;

Men; and the more so, where any Form and Appearance has been new and peculiar, and begun and practised upon a *Principle*, with an *Uncommon Zeal and Strictness*. Therefore I say, for you to fall *flat* and *formal*, and continue the Profession without that Salt and Savour, by which it is come to obtain a good Report among Men, is not to answer God's Love, or your Parents Care, or the mind of Truth in your selves, or in those that are without: Who tho' they will not obey the Truth, have Sight and Sense enough to see if they do that make a Profession of it. For where the Divine Vertue of it is not felt in the Soul, and waited for, and lived in, Imperfections will quickly break out, and shew themselves, and detect the Unfaithfulness of such Persons; and that their *Insides* are not seasoned with the Nature of that Holy Principle which they profess.

Where-

Wherefore, Dear Children, let me intreat you to *shut your Eyes* at the Temptations and Allurements of this *Low and Perishing World*, and not suffer your Affections to be captivated by those Lusts and Vanities that your Fathers, *for the Truth's sake*, long since turned their Backs upon: But as you believe it to be the Truth, receive it *into your Hearts*, that you may become the Children of God: So that it may never be said of you, as the *Evangelist* Writes of the Jews in his time, That Christ, the true Light, came to his own, but his own received him not; but to as many as received him, to them he gave Power to become the Children of God; which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. A most close and comprehensive Passage to this Occasion. You *exactly and peculiarly* answer to those professing Jews, in that you bear the Name of God's People, by being the Children, and wear-

wearing of the Form of God's People :  
 And He, by *his Light in you*, may be  
 very well said to come to his own, and  
 if you obey it not, but turn your back  
 upon it, and walk after the *Vanities*  
 of your Minds, you will be of Those  
 that receive him not, which I pray God  
 may never be your Case and Judg-  
 ment. But that you may be *thoroughly*  
*sensible* of the many and great Obliga-  
 tions you lie under to the Lord for his  
 Love, and to your Parents for their  
 Care: And with *all your Heart, and*  
*all your Soul, and all your Strength, turn*  
*to the Lord, to his Gift and Spirit in you,*  
*and hear his Voice and obey it, that you*  
*may Seal to the Testimony of your Fa-*  
*thers, by the Truth and Evidence of your*  
*own Experience*; that your Childrens  
 Children may *bless you*, and the Lord  
 for you, as those that delivered a *faith-*  
*ful Example*, as well as Record of the  
 Truth of God unto them.. So will the  
 Gray Hairs of your Dear Parents, yet  
 alive, go down to the Grave with Joy,

to see you the Posterity of Truth, as well as theirs, and that not only their Natures but Spirit shall live in you when they are gone.

I shall conclude this Account with a few Words to those that are not of our Communion, into whose hands this may come; especially those of our own Nation.

**F**riends, As you are the Sons and Daughters of *Adam*, and my Brethren after the Flesh, *often* and *earnest* have been my Desires and Prayers to God on your Behalf, that you may come to know your *Creator* to be your *Redeemer* and *Restorer* to the *Holy Image*, that through Sin you have lost, by the Power and Spirit of his Son *Jesus Christ*, whom he hath given for the *Light* and *Life* of the World. And Oh that you, who are called *Christians*, would receive him *into your Hearts*! For *there* it is you want him, and at *that* Door he stands knocking that you might let him in, but you do  
not

not open to him : You are full of other Guests, so that a *Manger* is his Lot among you now, as well as of Old. Yet you are full of Profession, as were the *Jews* when he came among them, who knew him not, but *rejected* and *evilly intreated* him. So that if you come not to the Possession and Experience of what you profess, all your Formality in Religion will stand you in *no stead* in the Day of God's Judgment.

I beseech you *ponder* with your selves your Eternal Condition, and see what *Title*, what Ground and Foundation you have for your Christianity : If more than a Profession, and an Historical Belief of the Gospel ? Have you known the *Baptism of Fire*, and the *Holy Ghost*, and the *Fan* of Christ that winnows away the *Chaff* in your Minds, and *Carnal Lusts* and *Affections* ? That *Divine Leaven* of the Kingdom, that, being received, Leavens the *whole Lump* of Man, sancti-  
fying



fyng him *throughout* in Body, Soul and Spirit? If this be not the Ground of your Confidence, you are in a Miserable Estate.

You will say perhaps, that though you are Sinners, and live in daily Commission of Sin, and are not Sanctified, as I have been speaking, yet you have Faith in Christ, who has born the Curse for you, and in him you are Compleat by Faith; his Righteousness being imputed to you.

But my Friends, let me intreat you not to deceive your selves, in so important a Point, as is that of your Immortal Souls. If you have *true Faith* in Christ, your Faith will make you *Clean*, it will Sanctifie you: For the Saints *Faith* was their Victory of old: By this they overcame *Sin within*, and *Sinful Men without*. And if thou art in Christ thou walkest not after the Flesh, *but after the Spirit*, whose Fruits are Manifest. Yea, thou art a *New Creature*: New Made, New Fashion-

Fashioned; after God's Will and Mould. Old things are done away, and behold, all things are become *New: New Love, Desires, Will, Affections and Practices*. It is not any longer Thou that livest; Thou Disobedient, Carnal, Worldly One; but it is *Christ that liveth in thee*; and to live is Christ, and to die is thy Eternal Gain: Because thou art assured, That thy Corruptible shall put on Incorruption, and thy Mortal, Immortality, and that thou hast a Glorious House Eternal in the Heavens that will never wax Old or pass away. All this follows being in Christ, as *Heat* follows Fire, and *Light* the Sun.

Therefore have a Care how you presume to rely upon such a Notion, as that you are in Christ, *whilst in your old fallen Nature*. For what Communion hath Light with Darkness, or Christ with *Belial*? Hear what the beloved Disciple tells you: *If we say we have Fellowship with God, and walk*

*in Darkneſs, we lie, and do not the Truth.* That is, if we go on in a Sinful way, are Captivated by our Carnal Affections, and are not Converted to God, we walk in Darkneſs, and cannot poſſibly in that ſtate have any Fellowship with God. Chriſt Cloathes them with his Righteouſneſs that receive his Grace in their Hearts, and deny themſelves, and take up his Croſs daily, and follow him. Chriſt's Righteouſneſs makes Men inwardly Holy; of holy Minds, Wills and Practices. It is never the leſs Chriſt's, becauſe we have it; for it is ours, not by Nature, but by Faith and Adoption: It is the Gift of God. But ſtill tho' not ours, as of or from our ſelves, for in that Senſe it is Chriſt's, for it is of and from him; yet it is ours, and muſt be ours in Poſſeſſion, Efficacy and Enjoyment, to do us any Good; or Chriſt's Righteouſneſs will profit us nothing. It was after this manner that he was made to the Primitive Chriſtians. *Righteouſneſs, Sanctification,*

fication, *Justification* and *Redemption*; and if ever you will have the *Comfort*, *Kernel* and *Marrow* of the Christian Religion, *thus* you must come to learn and obtain it.

Now, my Friends, by what you have Read, and will Read in what follows, you may perceive that God has visited a *Poor People* among you with this *saving* Knowledge and Testimony: Whom he has *upheld* and *encreased* to this Day, notwithstanding the fierce Opposition they have met withal. Despise not the *Meanness* of this Appearance: It was, and yet is (we know) a *day of small things*, and of small Account with too many; and many hard and ill Names are given to it: But it is of God, it came from him because it leads to him. This we know, but we cannot make another to know it, unless he will take the *same way* to know it that we took. The World talks of God, but *what* do they do? They pray for Power, but  
reject

reject the Principle in which it is. If you would know God, and worship and serve God as you should do, you must *come* to the Means he has ordained and given for that purpose. Some seek it in Books, some in Learned Men, but what they look for, is in themselves, though not of themselves, but they *overlook* it. The Voice is too still, the Seed too small, and the Light shineth in Darkness, They are abroad, and so cannot divide the Spoil: But the Woman that lost her Silver, found it *at Home*, after she had *lighted* her Candle and *swept* her House. Do you so too, and you shall find what *Pilate* wanted to know, *viz.* Truth. Truth in the *Inward* Parts, so valuable in the sight of God.

The Light of Christ within, who is the Light of the World, (and so a Light to you, that tells you the Truth of your Condition) leads all, that take heed unto it, out of *Darkness* into God's *marvellous Light*. For Light grows upon the Obedient: *It is sown for the*  
*Righte-*

*Righteous, and their way is a shining Light, that shines forth more and more to the perfect Day.*

Wherefore, O Friends, Turn in, Turn in, I beseech you: *Where* is the Poison, *There* is the Antidote. *There* you want Christ, and *There* you must find him; and blessed be God, *There* you may find him. *Seek and you shall find*, I testify for God. But then you must seek aright, with your *whole Heart*. as Men that seek for their *Lives*, yea, for their *Eternal Lives*: Diligently, Humbly, Patiently, as those that can taste no Pleasure, Comfort or Satisfaction in any Thing else, unless you find him whom your Souls desire to know and love *above all*. O it is a Travail, a *Spiritual Travail*! Let the Carnal, Prophane World think and say as it will. And through *This Path* you must walk to the City of God, that has Eternal Foundations, if ever you will come there.

Well! And *what* does this blessed *Light* do for you? Why, 1. It sets all your Sins in order before you: It *detects* the Spirit of this World in all its Baits and Allurements, and shews how Man came to fall from God, and the fallen Estate he is in. 2. It begets a *Sense* and *Sorrow*, in such as believe in it, for this fearful Lapse.  
You



You will then see him distinctly whom you have pierced, & all the *Blows & Wounds* you have given him by your *Disobedience*, and how you have made him to *serve* with your Sins; and you will Weep and Mourn for it, and your Sorrow will be a *Godly Sorrow*. 3. After this it will bring you to the *Holy Watch*, to take Care that you do so no more, and that the Enemy surprise you not again. Then *Thoughts*, as well as Words and Works, will come to *Judgment*, which is the way of Holiness, in which the Redeemed of the Lord do walk. Here you will come to love God above all, and your Neighbours as your selves. Nothing *hurts*, nothing *harms*, nothing makes *afraid* on this holy Mountain. Now you come to be Christ's indeed; for you are his in *Nature* and *Spirit*, and not your own. And when you are *Thus* Christ's, then Christ is *yours*, and not before. And *here* Communion with the Father, and with the Son you will know, and the *Efficacy* of the Blood of cleansing even the Blood of *Jesus Christ*, that *Immaculate Lamb*, which speaks better things than the Blood of *Abel*; and which cleanseth from *all Sin* the Consciences of those that thro' the *living Faith* come to be *sprinkled* with it from *dead Works* to *serve* the living God. To

To conclude, Behold the *Testimony* and *Doctrine* of the People call'd *Quakers*! Behold their *Practice* and *Dicipline*! And behold the *blessed Man* and *Men* (at least many of them) that were *sent* of *God* in this *Excellent Work* and *Service*! All which is more particularly expressed in the *Annals* of that *Man* of *God*: Which I do heartily recommend to my *Readers* most *serious perusal*; and beseech *Almighty God*, that his *Blessing* may go along with both, to the *Convincement* of many, as yet *Strangers* to this *holy Dispensation*, and also to the *Edification* of *Gods Church* in general. Who for his manifold & repeated *Mercies* and *Blessings* to his *People* in this day of his great *Love*, is worthy ever to have the *Glory*, *Honour*, *Thanksgiving* and *Renown*; and be it rendered and ascribed, with *Fear* and *Reverence*, thro' him in whom he is well pleased, his beloved *Son* & *Lamb*, our *Light* & *Life*, that sits with him upon the *Throne*, *World* without End. Amen; AP 59

Says one that God has long since mercifully favoured with his Fatherly Visitation, and who was not disobedient to the Heavenly Vision and Call; to whom the way of Truth is more Lovely and Precious than ever, and that knowing the Beauty and Benefit of it above all Worldly Treasures has chosen it for his Chiefest Joy; and therefore recommends it to thy Love and Choice, because he is with great Sincerity and Affection thy Souls Friend, W. Penn.

THE END.

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